Abhinava Gupta Tantra Series No 1

Śrī Tantrālokaḥ

Text with English Translation
Chapter one



Abhinava Gupta

Translated by
Gautam Chatterjee



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तन्मे मनः शिवसंकल्पमस्तु

To
My revered guru
Śrī Abhinava Gupta
And
Pt. Vraja Vallabha Dvivedī

तन्त्रालोकस्य आङ्ग्लभाषानुवादः

प्राक्कथनम्

अभिनवगुप्तविरचितस्तन्त्रालोकस्तन्त्रागमशास्त्रस्य महनीयो ग्रन्थो विद्यते। अत्र शैवशाक्तागमानां प्रायः सर्वाः शाखाः सम्यक्तया विवृताः। सम्पूर्णस्यास्य बृहद्ग्रन्थस्य आङ्ग्लभाषायामनुवादः क्रियेतेति सम्यक् संकल्पः श्रीमतो गौतम-चटर्जीमहोदयस्य मनसि समजायत। फलितोऽयं संकल्पस्तस्य प्रथमस्य आह्निकस्य शोभनाभिष्टिप्पणीभिः सह कृतेनानुवादेन। संकल्पोऽयं नातिचिरं फलितो भवेदिति भूतभावनस्त्रिशूलपाणिरिच्छाज्ञानक्रियाशक्तिभिः समवेतो भगवान् शिवः प्रार्थ्यते। मन्ये सर्वेषामपि तन्त्रागमशास्त्रविदुषां शुभाशंसा अत्र संनिहिताः स्युः।

ज्ञानगुरोर्भगवतः शङ्करस्य त्रिशूलाग्रभागेषु विराजितेयं काशी समस्तस्य भारतस्य प्रातिनिध्यमाचरतीति बंगीया जना अप्यत्रागत्य निवशेयुरिति स्वाभाविकमेव। तादृश एव परिवारे १८-८-१९६३ दिनाङ्के (भाद्रपादमासे) मातुर्मीरायाः पितुश्च अमरेशचन्द्र-चटर्जी-महोदययोर्हर्षवर्धनोऽयं सिंहस्थे सूर्ये जनिं लेभे इति पराक्रमशालित्वं वंशविभावकत्वं च तदैव बटोरस्य सूचितम्।

'शिष्यप्रज्ञेव बोधस्य कारणं गुरुवाक्यतः' इति शास्त्रवचनानुसारं तपस्विनी गुरुमाँ रांगामाँ स्वीयेनाशीर्वचसा संवर्धितवती भाग्यशालिनमेनम्। काशीस्थे हिन्दुविश्वविद्यालये विज्ञानविषयमधीयानोऽयं संगीतशास्त्रेऽभिनयकलायां च प्रवीणः समजायत। फलतस्तेन 'महात्मा गांधी काशी विद्यापीठे' विषयेऽस्मिन्नध्यापनमाचरितम्। अस्य माता श्रीमती मीरा तपस्विन्या 'गुरुमाँ रांगामाँ' इत्यनया विदुष्या दीक्षिता, तपस्विनी - आनन्दमयीमाँ- म. म. गोपीनाथकविराजसदृशमनीषिप्रवरयोरुपदेशैराप्लाविता चासीत्।

सर्वेषामेषां विभूतीनां शुभाशीर्वादैरेष गौतमोऽध्यात्मप्रवणः समजायत। स्वामिनो राजानकलक्ष्मण-देवस्य श्रीमतो गोविन्दगोपालमुखोपाध्यायस्य, ठाकुरजयदेवसिंहस्य च साहाय्येन साहित्यसंगीतकलाप्रत्यभिज्ञाशास्त्रविषयिणी प्रज्ञाऽस्य निकषोपलायिता। फलतस्तेन सत्यजित्‌राय-कुमारगन्धर्व-केलुचरणमहापात्र-निर्मलवर्म-बादलसरकार-सदृशकलाशिल्पिनां साक्षात्काराः एतद्विषयिणीनां गोष्ठीनां विवरणानि च प्रामुख्येन प्रकाशितानि। पत्रकारिताक्षेत्रेऽस्य विशेषा रुचिरासीत्। फलतस्तेन धर्मयुग-स्वतन्त्रभारत-राष्ट्रियसहारा-हिन्दुसदृशेषु वृत्तपत्रेषु स्वप्रतिभाप्रसूनानि विकिरता महती ख्यातिः समुपार्जिता।

साम्प्रतं नाट्यशास्त्रस्य प्रत्यभिज्ञाशास्त्रस्य चानुशीलने अभिनवगुप्त-अकादमीद्वारा तद्विषयसंबद्धानां विद्वद्गोष्ठीनां च समायोजने प्रचारणे च संलग्नस्य चटर्जीमहोदस्य स्वकीयानां सम्यक्संकल्पानां पूर्णतायै अनारतं चेष्टमानस्य सर्वे उद्यमाः सफलाः स्युरिति वयं कामयामहे।

अधुना (सन् २००६) अनेन दशरूपकाख्यो राष्ट्रभाषायां लिखितानां दशनाटकानां संग्रहः प्रकाशितः। अत्र ग्रन्थारम्भे ग्रन्थकर्त्रा स्वकीयाः, परेषां च विदुषां विचाराश्चर्चिताः। प्रशंसार्ह एष प्रयत्नः, किन्तु सर्वेऽत्र प्रकटीकृता विचारा नास्माभिरनुमोदयितुं शक्यन्ते। बौद्धतन्त्राणां प्रवृत्तिर्गौतमबुद्धेन कृता, भरतनाट्यशास्त्रे तन्त्राणां प्रभावः, गुह्यसमाजसदृशानां बौद्धतन्त्राणां रचनाकालः, प्रपंचसारतन्त्रमाद्यस्य शङ्कराचार्यस्य कृतिः, सन्धाभाषाशब्दप्रयोग इत्यादयो विषयाः पुष्टानि प्रमाणान्यपेक्षन्ते। तदेतन्नास्माभिर्विस्मर्तव्यं यद् बौद्धानामपेक्षया जैना राष्ट्रेण सहाधिकं सामंजस्यं धारयन्तीति। निष्ठतु नाम प्रसङ्गवशादागतैषा चिन्ता।

तन्त्रालोकस्य आङ्ग्लभाषानुवादकेन चटर्जीमहोदयेनात्र विविधग्रन्थसाहाय्येन महता श्रमेण समुचितेषु स्थलेषु टिप्पण्यः संनिवेशिता इति शोभनोऽयं प्रयत्नः प्रशंसार्हः। तेन ग्रन्थसमाप्तिपर्यन्तं पद्धतेरस्या अनुपालनं क्रियेतेत्येवोक्त्वा वयं विरमामः।

ब्रजवल्लभ द्विवेदः
व्रजवल्लभद्विवेदः
(सम्पूर्णानन्दसंस्कृतविश्वविद्यालये
सांख्ययोगतन्त्रागमविभागाध्यक्षचराः)

English Translation of the Tantrāloka

Foreword

Abhinava Gupta's magnum opus the 'Tantrāloka' is a great work in the ambience of tantrāgama treatise. This precept consists of right descriptions of almost all branches of śaiva and śākta āgama. The right will to translate the entire work into English (direct from Saṃskṛta) is arisen in the mind of Mr. Gautam Chatterjee. As the result, the translation work of the first chapter has been completed with illustrious footnotes. I pray to Lord Śiva, who blesses with his Triśūla of powers i.e. will, knowledge and action, may accomplish the translations of the entire work. I believe, all the scholars of the tantrāgama will appreciate this work with their blessings.

Situated on the upper portion of the Triśūla of Jñānaguru Lord Śaṃkara, Kāśi, represents the whole world, so it is quite natural that people from Bengal come here and stay. In such a family, on 18th August 1963 (Bhādrapada māsa), this child was born to enhance the joy of his mother Meera and father Amaresh Chandra Chatterjee, in order to flourish the grace of his lineage as his sun-sign is Leo (siṃhasthasūrya).

'Śiṣyaprajñeva bodhasya kāraṇam guruvākyataḥ', by such blessings from scriptures, the spiritual mother Rangama blessed and elevated this fortunate. After completing his education in science subjects from Banaras Hindu University, he cultivated his skill in the field of musicology, and drama-art. He performed his teachings in these subjects in Mahatma Gandhi Kashi Vidyapith. His mother Smt. Meera Devi was initiated (consecrated) by the ascetic Rangama and benefited by the teachings of great sages like Anandmayi Ma, M.M.Gopinath Kaviraja and others.

By the blessings of these great dignities, Gautam's interest arisen in the spirituality. He mastered himself by the grace of great scholars like Swami Lakshman Joo, Sri Govind Gopal Mukhopadhyay, Thakur Jaideva Singh and others in the area of literature, music art and Pratyabhijñāśāstra. He interviewed art stalwarts such as Satyajit Ray,

Kumar Gandharva, Kelucharan Mohapatra, Nirmal Verma, Badal Sircar and others and published it with the concerned seminars. He had keen interest in journalism so he enriched the journals Dharmayug, Svatantra Bharat, Rastriya Sahara and the Hindu with his talent, and got great fame.

At present, with Abhinava Gupta Academy, busy with the scholarly works regarding Nāṭyaśāstra and Pratyabhijñāśāstra, researches and seminars, Mr. Chatterjee is constantly engaged to accomplish his right resolves. I wish for the success of his zeal.

In 2006, he published his own collection of ten plays (as a playwright) 'Daśarūpaka' in Hindi. In the preface of this book, he has discussed the ideas of his own and other scholars. Here, the effort is praiseworthy but we can not approve every idea presented in this preface. Here discussed topics as the Buddhist tantras are inspired by Gautam Buddha, there are effects of Tantrās on Nāṭyaśāstra,the period mentioned here of Guhyasamājatantra, Prapañcasāratantra is the work of Ādya Śaṃkarācārya, the use of the word Sandhā Bhāṣā (the twilight or upside down language) are expected to have genuine proofs. We must not forget that the Jains are more harmonious to the nation than the Buddhists.

In the English translation of 'the Tantrāloka', Mr. Chatterjee has written valuable notes as required by the help of several works with great pain and hard work. His effort in this respect is very much appreciable. I stop myself by saying that this method should be followed in the entire work.

Vraja Vallabha Dvivedi
(ex-head of the department of
Sāṃkhya Yoga Tantrāgama in
Sampurnanand Sanskrit Vishvavidyalay
Varanasi)

Preface

May the light (or Parama Śiva, Anuttra), who is the creator of icchā, jñāna and kriyā by dint of His Śakti, whose reflection, this world is the grand splendour of His own Power, who is immanent and transcendent as well, who is inspired me to translate this work in another version, wipe out my ignorance, innate and intellectual, and transform my jīva bhāva into Śiva bhāva through re-cognition. This is the anugraha of Parama Śiva and my Guru that my heart is now the lotus-seat where rests my mother, Sarasvatī, the Citpratibhā Śakti. I bow down to my father, Parama Śiva with my mother and my great Guru who are now the splendors of my lotus heart.

Mortaly and immortaly, this is the grace of Pt. Īśvara Candra Vidyāsāgara, M. M. Pt. Gopīnātha Kavirāja, Svaṃī Lakṣmaṇa Jū, J. Kṛṣṇamūrtī, Thākura Jaideva Singh and my revered Guruji Pt. Vraja Vallabha Dvivedī, and my great Guru Rāṅgāmā, that I have inspired to translate the magnum opus of my mānasa Guru Śrī Abhinava Gupta, the Tantrāloka from Sanskrit to English. My another respected teacher Srī Navjivan Rastogi, also inspired and informed me that Italian Translation of this work by R.Gnoli and English translation of first three āhnikas by Ira Bajpai (not yet published) have been completed already. I am grateful to all of them and pay my humble regards. I do acknowledge the initiative of my friend Śrī Dilip Jaiswal (the owner of Indica Books) who constantly encouraged for this work with my other soul friends. Thanks. Kindly bless me for this effort so that I can complete the whole work.

Gautam Chatterjee
Kashi
August, 2007

ŚRĪTANTṚĀLOKAḤ

Śrīmadabhinavaguptapādāćāryavirаćitaḥ

ŚRĪTANTRĀLOKAḤ

Śrītantrāloka by Śrī Abhinava Gupta

Book One

विमलकलाश्रयाभिनवसृष्टिमहाजननी,
भरिततनुश्च पंचमुखगुप्तरुचिर्जनकः
तदुभययामलस्फुरितभावविसर्गमयं,
हृदयमनुत्तरामृतकुलं मम संस्फुरतात् ।

Vimalakalāśrayābhinavasṛstimahājananī
Bharitatanuśca pañcamukhaguptarucirjanakaḥ
Tadubhayayāmalasphuritabhāvavisargamayaṃ
Hṛdayamanuttrāmṛtakulaṃ mama saṃsphurtāt. (1)

Let my heart throb which is pure, seat of art, creative by the coupling state of Śiva and Śakti, Śakti (mother Vimalāmbā Devī) who is creation, cosmos and the divine mother and Śiva (father Bharitatanu) who, the creator, expands, maintains and throbs with His five mouths, who offers the internal bliss and external expansion, and is full of bhāva, visarga[1] and anuttara[2].

नौमि चित्प्रतिभां देवीं परां भैरवयोगिनीम्
मातृमानप्रमेयांशशूलाम्बुजकृतास्पदाम् ।

Naumi citpratibhāṃ devīṃ parāṃ bhairavayoginī m
Matṛmānaprameyāṃśaśūlāmbujakṛtāspadām. (2)

I bow down to the deity Pratibhā[3] who is beyond, infinite and rests in the supreme consciousness at the seat of divine lotus situated in the threefold state beyond mind.

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1. Emanation, creation, **2.** The Highest, the Supreme, Parama Śiva, the Absolute (lit. one than whom nothing is higher), **3.** Ever creative activity of Consciousness, the spontaneous Supreme Consciousness, Parā Śakti.

नौमि देवीं शरीरस्थां नृत्यतो भैरवाकृते
प्रावृण्मेघघनव्योमविद्युल्लेखाविलासिनीम् ।
Naumi devim Śarīrasthāṃ nṛtyato Bhairavākṛte
Prāvṛṇmeghaghanavyomavidyullekhāvilāsinīm. (3)

I bow down to that deity who is like lightning (sudden flash or bright light or sudden emergence of light) naturally produced from the rainy cloud spread out in the sky and who rests in the dancing body of Bhairava[1].

दीप्तज्योतिश्छटाप्लुष्टभेदबन्धत्रयं स्फुरत्
स्ताज्ज्ञानशूलं सत्पक्षविपक्षोत्कर्तनक्षमम् ।
Dīptajyotiśchatāpluṣtabhedabandhatrayaṃ sphurat
Stājjñānaśūlaṃ satpakṣavipakṣotkartanakṣamam. (4)

May this bright light of Knowledge destroy the divisive-trio, may the revealing light be able to destroy the Satpakṣa[2] and Vipakṣa[3].

स्वातन्त्र्यशक्तिः क्रमसंसिसृक्षा
क्रमात्मता चेति विभोर्विभूतिः
तदेव देवीत्रयमन्तरास्ता-
मनुत्तरं मे प्रथत्स्वरूपम् ।
Svātantryaśaktiḥ kramasaṃsisṛkṣā
Kramātmatā ceti vibhorvibhūtiḥ
Tadeva devītrayamantarāstā-
Manuttaraṃ me prathatsvarūpam. (5)

Let the three deities of svātantrya[4], Krama[5] and kramātmakatā[6], which are the splendours (or supernormal powers) of Parama Śiva, flash in my inmost soul by revealing my Anuttara[7] nature (or state).

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1. Parama Śiva, the Highest Reality (this is an anacrostic word, bha is bharaṇa means maintenance, ra is ravaṇa means withdrawal from manifestation or projection and va, vamana or projection of the world.) **2.** Universal bliss, **3.** Individual bliss, **4.** The absolute autonomy of the Supreme, **5.** The power of will to create the amazing Universe in time and space, **6.** The inmost power of Śiva, also known as Śivātmikā Śakti, **7.** The incomparable, the highest, the letter 'a'

तद्देवताविभवभाविमहामरीचि-
चक्रेश्वरायितनिजस्थितिरेक एव ।
देवीसुतो गणपतिः स्फुरदिन्दुकान्तिः,
सम्यक्समुच्छलयतान्मम संविदब्धिम् ।

Taddevatāvibhavabhāvimahāmarīci-
Cakreśvarāyitanijasthitireka ev
Devīsuto gaṇapatiḥ sphuradindukāntiḥ
Samyaksamucchalayatānmama saṃvidabdhim. (6)

Let Ganesha, son of the deity who is splendoured by the lights of all Devatās, knower of sense-mirage, flashed as cakreśvara, beautiful as the moon, rests in herself, enhance the ocean of my saṃvid[1] knowledge.

रागारुणं ग्रन्थिबिलावकीर्णं
यो जालमातानवितानवृत्ति
कलोम्भितं बाह्यपथे चकार
स्तान्मे स मच्छन्दविभुः प्रसन्नः ।

Rāgāruṇaṃ granthibilāvakīrṇaṃ
Yo jālamātānavitānavṛtti
Kalombhitaṃ bāhyapathe cakāra
Stānme sa macchandavibhuḥ prasannaḥ. (7)

May God Macchanda please on me who made māyā out from the aura of Light. This māyā is like a net of bondages spread out by Rāga[2], Kalā[3], Granthi[4] and Bil[5], emerge as red colour.

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1. Universal consciousness, Supreme Consciousness in which there is complete fusion of Prakāśa and Vimarśa, Jñāna-śakti, svātantrya-Śakti, the supreme I-consciousness, **2.** Passion, intense desire for and attachment to an object, one of the Kañcukas of māyā on account of which there is limitation by desire, **3.** Limited agency, limitation in respect of activity, another Kañcuka of māya, **4.** bondage constituted by the modified thought, **5.** land of enjoyment, in the form of vegina or the world,

त्रैयम्बकाभिहितसन्ततिताम्रपर्णी-
सन्मौक्तिकप्रकरकान्तिविशेषभाजः
पूर्वे जयन्ति गुरवो गुरुशास्त्रसिन्धु-
कल्लोलकेलिकलनामलकर्णधाराः ।

Traiyambakābhihitasantatitāmraparṇī –
Sanmouktikaprakarakāntiviśeṣabhājaḥ
Pūrve jayanti guravo guruśāstrasindhu –
Kallolakelikalanāmalakarṇadhārāḥ. (8)

All the ancient sages and spiritual Teachers who are the great, sincere and gracefull decendents of lord Trayambaka[1], are ever present.

जयति गुरुरेक एव श्रीश्रीकण्ठो भुवि पथितः
तदपरमूर्तिर्भगवान् महेश्वरो भूतिराजश्च ।

Jayati gurureka eva ŚrīŚrīkaṇṭho bhuvi pathitaḥ
Tadaparamūrtirbhagavān maheśvaro bhūtirājśca. (9)

Guru Srīkaṇṭhanātha is famous, victorious and present on this earth, and his other form God Maheshśvara Bhūṭirā is too famous in the similar way at all.

श्रीसोमानन्दबोधश्रीमदुत्पलविनिःसृताः
जयन्ति संविदामोदसन्दर्भा दिक्प्रसर्पिणः ।

Śrī SomānandabodhaŚrīmadutpalaviniḥsṛtāḥ
Jayanti Saṃvidāmodasandarbhā Dikprasarpiṇaḥ. (10)

The scent-sets of knowledge, spread-out in all directions, are great. This knowledge is imparted from Srī Utpaladeva who is the enlightened form of Śrī Somānanda.

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1. Tryambaka or Tryambakāditya is the procreated son of sage Durvāsā. In the ancient time, the mysteries of Śaivāgama rested inside the mouths of the sages. In the Kaliyuga, Śaivagamas were rare so, in the form of Śrīkanṭha, Mahādeva, out of being desired to bless and offer to mankind, inspired Durvāsā to create scriptures which can't be destroyed, and then for this purpose, sage Durvāsā projected through pure conciousness this son, Trayambaka.

तदास्वादभरावेशबृंहितां मतिषट्पदीम्
गुरोर्लक्ष्मणगुप्तस्य नादसंमोहिनीं नुमः ।
Tadāsvādabharāveśabṛṁhitāṃ matiṣaṭpadīm
Gurorlakṣmaṇaguptasya nādasaṃmohinīṃ numaḥ. (11)

We bow down to the divine intellect of Guru Lakṣmaṇa Gupta which mesmerizes all the scholars by the ever-expanding Nāda[1] which is full of Āsvāda[2] and Āveśa[3].

यः पूर्णानन्दविश्रान्तसर्वशास्त्रार्थपारगः
स श्रीचुखुलको दिश्यादिष्टं मे गुरुरुत्तमः ।
Yaḥ pūrṇānandaviśrāntasarvaśāstrārthapāragaḥ
Sa Śrīcukhulako diśyādiṣṭaṃ me gururuttamaḥ. (12)

May my best teacher (father) Śrī Cukhulaka fulfil my goal who rests in the blissfull tranquility and who has full command over all scriptures.

जयताज्जगदुद्धृतिक्षमोऽसौ
भगवत्या सह शम्भुनाथ एकः
यदुदीरितशासनांशुभिर्मे
प्रकटोऽयं गहनोऽयं शास्त्रमार्गः ।
Jayatājjagaduddhṛtikṣamo'sau
Bhagavatyā saha Śambhunātha ekaḥ
Yadudīritaśāsanāṃśubhirme
Prakato'yaṃ gahano'yaṃ śāstramārgaḥ. (13)

May Lord Śaṃbhunātha be victorious who is capable to save the whole world, who is co-existed with Goddess Bhagawatī, who became the light by his Upadeśa[4] through which the profound way to scriptures is flashed.

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1. The first movement of Śiva-Śakti towards manifestation, when Śakti fills up the whole universe with Nādānta, she is designated as Nāda. This is also sadāśiva tattva, **2.** taste, **3.** entry, absorption, **4.** the first Uccāraṇa is called upadeśa, in Vyākaraṇa., the first Uccāraṇa of Pāṇini, Kātyāyana and *Patañjali* is Upadeśa.

सन्ति पद्धतयश्चित्राः स्त्रोतोभेदेषु भूयसा
अनुत्तरषडर्धार्थक्रमे त्वेकापि नेक्ष्यते ।

Santi paddhatayaścitrāḥ strotobhedeṣu bhūyasā
Anuttaraṣadardhārthakrame tvekāpi nekśyate. (14)

Though there are several different amazing ways for the streams of knowledge, but no way is appropriate for the Anuttara Trika Artha[1].

इत्यहं बहुशः सद्भिः शिष्यसब्रह्मचारिभिः
अर्थितो रचये स्पष्टां पूर्णार्थां प्रक्रियामिमाम् ।

Ityahaṃ bahuśaḥ sadbhiḥ śiṣyasabrahācāribhiḥ
Arthito racaye spaṣṭāṃ pūrṇārthāṃ prakṛyāmimām. (15)

So I am creating this process which is clear and complete because the humble discples and brahmacārins have prayed me several times.

श्रीभट्टनाथचरणाब्जयुगात्तथा श्री-
भट्टारिकांघ्रियुगलाद् गुरुसन्ततिर्या
बोधान्यपाशविषनुत्तदुपासनोत्थ-
बोधोज्ज्वलोऽभिनवगुप्त इदं करोति ।

Śrībhattanāthacaraṇābjayugāttathā Śrī-
Bhattārikāṅghṛyugalād gurusantatiryā
Bodhānyapāśaviṣanuttadupāsanottha-
Bodhojjvalo 'bhinavagupta idaṃ karoti. (16)

I, Abhinavagupta, explaining this precept. I am the outcome of enlightened conciousness which eradicates the poison of bondage of the ignorance, and this is from our teacher's constant tradition as the pious feet of Śrī Bhattanātha and Śrī Bhattārika.

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1. The trio-meaning or the threefold meaning of that than whom nothing is higher.

न तदस्तीह यन्न श्रीमालिनीविजयोत्तरे
देवदेवेन निर्दिष्टं स्वशब्देनाथ लिङ्गतः ।
Na tadastīha yanna Śrīmālinīvijayottare
Devadevena nirdiṣṭaṃ svaśabdenātha liṅgataḥ. (17)

No such subject is here in this scripture which is not present in Śrī Malinīvijayottara Tantra, as is indicated by the God of all gods Śaṅkara Himself.

दशाष्टादशवस्वष्टभिन्नं यच्छासनं विभोः
तत्सारं त्रिकशास्त्रं हि तत्सारं मालिनीमतम् ।
Daśāṣṭādaśavasvaṣṭabhinnaṃ yacchāsanaṃ vibhoḥ
Tatsāraṃ trikaśāstraṃ hi tatsāraṃ Mālinīmatam. (18)

The preachings of lord Śáṅkara are of ten, eighteen and sixty four kinds. Trikaśāstra[1] is the Tatva[2] of all that, and Śrī Malinī Vijayottara Tantra's principle is the essence.

अतोऽत्रान्तर्गतं सर्वं संप्रदायोज्झितैर्बुधैः
अदृष्टं प्रकटीकुर्मो गुरुनाथाज्ञया वयम् ।
Ato'trāntargataṃ sarvaṃ saṃpradāyojjhitairbudhaiḥ
Adṛṣṭaṃ prakaṭīkurmo gurunāthājñayā Vayam. (19)

So I will present all these subjects which are rejected by the sects and visible by the scholars. This will be possible by the order of gurunātha in this scripture.

अभिनवगुप्तस्य कृतिः सेयं यस्योदिता गुरुभिराख्या
त्रिनयनचरणसरोरुहचिन्तनलब्धप्रसिद्धिरिति ।
Abhinavaguptasya kṛitiḥ seyaṃ yasyoditā gurubhirākhyā
Trinayanacaraṇasaroruhacintanalabdhaprasiddhiriti. (20)

This is the creation of Abhinava Gupta which is prescribed and admired by the teachers and it is revealed before me by the grace of Lord Śaṅkara of three eyes as bowed down to His lotus feet.

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1. Śāstra is scripture and Trika is the system of philosophy of the triad-nara, śakti and śiva, or para, the highest concerned with identity, parāpara and apara, **2.** Thatness, principle, reality, the very being of a thing.

श्रीशम्भुनाथभास्करचरणनिपातप्रभापगतसङ्कोचम्
अभिनवगुप्तहृदम्बुजमेतद्विचिनुत महेशपूजनहेतोः ।
Śrīśambhunāthabhāskaracaraṇanipātaprabhāpagatasaṅkocam
Abhinavaguptahṛdambujametadvicinuta Maheśapūjanahetoḥ. (21)

Choose for the worship of Maheśa, this lotus-heart of the Abhinava Gupta whose Ignorance is destroyed by the beams of the feet of the sun as Śrī Śaṃbhunātha.

इह तावत्समस्तेषु शास्त्रेषु परिगीयते
अज्ञानं संसृर्हेतुर्ज्ञानं मोक्षैककारणम् ।
Iha tāvatsamasteṣu śāstreṣu parigīyate
ajñānaṃ saṃsṛrheturjñānaṃ mokṣaikakārṇam. *(22)*

It says in all scriptures of this world that ajñāna[1] is the cause of creation and jñāna[2] is the cause of mokṣa (salvation).

मलमज्ञानमिच्छन्ति संसाराङ्कुरकारणम्
इति प्रोक्तं तथा च श्रीमालिनीविजयोत्तरे ।
Malamajñānamicchanti saṃsārāṅkurakāraṇam
Iti proktaṃ tathā ca Śrīmālinīvijayottare. *(23)*

Scholars consider ignorance as dross (or impurity). It is the cause of the germination of the world, as it is said in the Śrīmalinīvijayottara.

विशेषणेन बुद्धिस्थे संसारोत्तरकालिके
संभावनां निरस्यैतदभावे मोक्षमब्रवीत् ।
Viśeṣaṇena buddhisthe saṃsārottarakālike
Saṃbhāvanāṃ nirasyaitadabhāve mokṣamabravīt. *(24)*

Since this adjective 'saṃsārāṅkurakāraṇam',is used, so the salvation takes place (by dint of Pauruṣa jñāna[3]) in the absence of bauddha jñāna[4] for those who live after their causal bodies.

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1. Ignorance, **2.** Knowledge, **3.** Ātmagata, concerning to self which leads to salvation, **4.** Buddhigata, concerning to intellect which leads to creation

अज्ञानमिति न ज्ञानाभावश्चातिप्रसङ्गतः
स हि लोष्ठादिकेऽप्यस्ति न च तस्यास्ति संसृतिः ।
Ajñānamiti na jñānābhāvaścātiprasaṅgataḥ
Sa hi loṣṭhādike'pyasti na ca tasyāsti saṃsṛtiḥ. (25)

The meaning of ignorance is not the absence of knowledge. If we consider that it is, then it is hyperbolic. The absence of knowledge exists in a clay-ball etc. but yet it maintains the fact.

अतो ज्ञेयस्य तत्त्वस्य सामस्त्येनाप्रथात्मकम्
ज्ञानमेव तदज्ञानं शिवसूत्रेषु भाषितम् ।
Ato jñeyasya tattvasya sāmastyenāprathātmakam
jñānameva tadajñānaṃ Śivasūtreṣu bhāṣitam. (26)

So this term ajñāna (ignorance) is considered in the Śiv a sūtras as the knowledge which is not manifested fully in the knowable tattvas (principles).

चैतन्यमात्मा ज्ञानं च बन्ध इत्यत्र सूत्रयोः
संश्लेषेतरयोगाभ्यामयमर्थः प्रदर्शितः ।
Caitanyamātmā jñānaṃ ca bandha ityatra sūtrayoḥ
Saṃśleṣetarayogābhyāmayamarthaḥ pradarśitaḥ. (27)

This meaning is shown in the aphorisms 'Caitanyamātmā'[1] and'Jñānaṃbandhaḥ'[2] by the sandhi[3] and other yogas.

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1. This is the first aphorism of Śiva (compiled by Vasu Gupta) means that awareness is the Self, **2.** This is the second aphorism means, to know is to bind, **3.** The first principle of Sanskṛta Grammer,

चैतन्यमिति भावान्तःशब्दःस्वातन्त्र्यमात्रकम्
अनाक्षिप्तविशेषं सदाह सूत्रे पुरातने ।
Caitanyamiti bhāvāntaḥśabdasvātantryamātrakam
Anākṣiptaviśeṣaṃ sadāha sūtre purātane. (28)

In this first aphorism of Śiva sūtra, if we consider this word 'caitanyam' as the end of the bhāva, it only tells the svātantrya sat[1] which is without the special ākṣepa[2].

द्वितीयेन तु सूत्रेण क्रियां वा करणं च वा
ब्रुवता तस्य चिन्मात्ररूपस्य द्वैतमुच्यते ।
Dvitīyena tu sūtreṇa kriyāṃ vā karṇaṃ ca vā
Bruvatā tasya cinmātrarūpasya dvaitamucyate. (29)

That cinmātrarūpa[3] is called dialect which is derived from the second aphorism as kriyā[4].

द्वैतप्रथा तदज्ञानं तुच्छत्वाद् बन्ध उच्यते
तत एव समुच्छेद्यमित्यावृत्त्यनिरूपतिम् ।
Dvaitaprathā tadajñānaṃ tucchatvād bandha ucyate
Tata eva samucchedyamityāvṛittyanirūpatim. (30)

Which manifests in two forms is ignorance and it is bondage for it is dross. So it is said repeatedly that it is a veil which can be destroyed.

स्वतन्त्रात्मातिरिक्तस्तु तुच्छोऽतुच्छोऽपि कश्चन
न मोक्षो नाम तन्नास्य पृथङ्नामापि गृह्यते ।
Svatantrātmātiriktastu tuccho'tuccho'pi kaścana
Na mokṣo nāma tannāsya pṛthaṅnāmāpi gṛhyate. (31)

There exists no salvation except the liberated soul either it is pity or non-pity. That is why no other name is formed for this (salvation).

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1. The truth of the freewill of Parama Śiva, **2.** superimposition, **3.** matter, **4.** The verbal aspect of action.

यत्तु ज्ञेयसतत्त्वस्य पूर्णपूर्णप्रथात्मकम्
तदुत्तरोत्तरं ज्ञानं तत्तत्संसारशान्तिदम् ।

Yattu jñeyasatattvasya pūrṇapūrṇaprathātmakam
Taduttarottaraṃ jñānaṃ tattatsaṃsāraśāntidam. (32)

That *tattva* is the bestower of peace (and salvation) which is knowable *sat tattva*, which possesses the nature of complete expansion and which manifests its Knowledge growingly.

रागाद्यकलुषोऽस्म्यन्तःशून्योऽहं कर्तृतोज्झितः
इत्थं समासव्यासाभ्यां ज्ञानं मुंचति तावतः ।

Rāgādyakaluṣo'smyantaḥśūnyo'haṃ kartṛtojjhitaḥ
Itthaṃ samāsavyāsābhyāṃ jñānaṃ muñcati tāvataḥ. (33)

I am not impured by the *Rāga*[1] etc., I am the inner void and I am devoid of the duties- This kind of knowledge (either got complete at a time or partially) liberates the soul from the three impurities[2].

तस्मान्मुक्तोऽप्यवच्छेदादवच्छेदान्तरस्थितेः
अमुक्त एव मुक्तस्तु सर्वावच्छेदवर्जितः ।

Tasmānmukto'pyavacchedādavacchedāntarasthiteḥ
Amukta eva muktastu sarvāvacchedavarjitaḥ. (34)

The individual soul is still not-liberated due to other partial bondage though it is partially liberated. Actually he, who is free from all bondages, is liberated.

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1. It is one of the bondages (*Kañcuka*), **2.** In Kāśmīr Śaivism, three kinds of impurities are stated-*Āṇava, Mayīya* and *Kārma.*

यत्तु ज्ञेयसतत्त्वस्य ज्ञानं स्वात्मनोज्झितम्
अवच्छेदैर्न तत्कुत्राप्यज्ञानं सत्यमुक्तिदम् ।
Yattu jñeyasatattvasy:: jñānaṃ svātmanojjhitam
Avacchedairna tatkutrāpyajñānam satyamuktidam. (35)

Which is free from all kinds of obstructions(*avaccheda*[1]), so that it is not ignorance in any way, on the contrary, it is the knowledge of the knowable, is the bestower of true salvation.

ज्ञानाज्ञानस्वरूपं यदुक्तं प्रत्येकमप्यदः
द्विधापौरुषबौद्धत्वभिदोक्तं शिवशासने ।
Jñānājñānasvarūpaṃ yaduktaṃ pratyekamapyadaḥ
Dvidhāpauruṣabauddhatvabhidoktaṃ Śivaśāsane. (36)

Already stated, the *svarūpa,*[2] of knowledge and ignorance is of two kinds by the divisions of *Pauruṣa* and *Bauddha*, as is said in *Pārameśvara darśana.*

तत्र पुंसो यदज्ञानं मलाख्यं तज्जमप्यथ
स्वपूर्णचित्क्रियारूपशितावरणात्मकम् ।
Tatra punso yadajñānaṃ malākhyaṃ tajjamapyatha
Svapūrṇacitkṛyārūpaśitāvaraṇātmakam. (37)

The ignorance of *Puruṣa*, which is dross, which is germinated from the *Parapramātā, Puruṣa*[3], which veils the *Śiva*-form of knowledge, lies in the *Pasū* too in a form of manifestation.

सङ्कोचिदृक्क्रियारूपं तत्पशोरविकल्पितम्
तदज्ञानं न बुद्ध्यंशोऽध्यवसायाद्यभावतः ।
Saṅkocidṛkkriyrūpaṃ tatpaśoravikalpitam
Tadajñānaṃ na buddhyanśo'dhyavasāyādyabhāvataḥ. (38)

That ignorance is not the part of intellect for there does not exist certainty.

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1. Obstuctions which arise from the determination of contraction by the objective consciousness i.e. *idantāparāmarśa* **2.** The real nature, **3.** *Śiva* is the *parapramātā rūpa.*

अहमित्थमिदं वेद्मीत्येवमध्यवसायिनी
षट्कंचुकाबिलाणूत्थप्रतिबिम्बनतो यदा ।
Ahamitthamidaṃ vedmītyevamadhyavasāyinī
Ṣatkañcukābilāṇūtthapratibimbanato yadā. (39)
धीर्जायते तदा तादृग्ज्ञानमज्ञानशब्दितम्
बौद्धं तस्य च तत्पौंस्नं पोषणीयं च पोष्टृ च ।
Dhīrjāyate tadā tādṛgjñānamajñānaśabditam
Bauddhaṃ tasya ca tatpaunsnaṃ poṣaṇīyaṃ ca poṣṭṛ ca. (40)

When the intellect of certainty (*niścayātmikā buddhi, śakti*[1]) arises as 'I know this is this way' out of the reflection of the molecule of the six veils(*kañcukas*[2]), the knowledge is called as *bauddha ajñāna*. The *pauruṣa ajñāna* is the effect as well as the cause of the *bauddha ajñāna*.

क्षीणे तु पशुसंस्कारे पुंसः प्राप्तपरस्थितेः
विकस्वरं तद्विज्ञानं पौरुषं निर्विकल्पकम् ।
Kṣīṇe tu paśusaṃskāre punsaḥ prāptaparasthiteḥ
Vikasvaraṃ tadvijñānaṃ pauruṣaṃ nirvikalpakam. (41)

This is called *Paurașa* knowledge which arises as *vikasvara-nirvikalpa - vijñāna*[3] from the Parama state of the *Puruṣa* whose *Paśu*–conditioning has been faint.

विकस्वराविकल्पात्मज्ञानौचित्येन यावता
तद्बौद्धं यस्य तत्पौंस्नं प्राग्वत्पोष्यं च पोष्टृ च ।
Vikasvarāvikalpātmajñānaucityena yāvatā
Tadabauddhaṃ yasya tatpaunsnaṃ prāgvatpoṣyaṃ ca poṣṭṛ ca. (42)

The *Pauruṣa* Knowledge is the feeder of the *bauddha* knowledge which is the state of *vikasvara nirvikalpa* self - knowledge.

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1. The doubtfull or questioning mind is called *saṃśayātmikā śakti* and the answering mind is called *niścayātmikā śakti*, in the similar way, *niścayātmikā buddhi* should be meant, **2.** the six veils or covering known as *māyā, kalā, vidyā, rāga, kāla* and *niyati*, **3.** unaltered *vimarśa*.

तत्र दीक्षादीना पौंस्नमज्ञानं ध्वंसि यद्यपि
तथापि तच्छरीरान्ते तज्ज्ञानं व्यज्यते स्फुटम् ।
Tatra dīkṣādīnā paunsnamajnānaṃ dhvansi yadyapi
Tathāpi taccharīrānte tajjñānaṃ vyajyate sphutam. (43)

Though the *Pauruṣa* ignorance is fleeting and distructible due to initiation etc, yet after the end of the body (in which the initiation has been taken place), that soul knowledge manifests vividly.

बौद्धज्ञानेन तु यदा बौद्धमज्ञानजृम्भितम्
विलीयते तदा जीवन्मुक्तिः करतले स्थिता ।
Bauddhajnānena tu yadā bauddhamajñānajṛmbhitam
Vilīyate tadā jīvanmuktiḥ karatale sthitā. (44)

The life-salvation sets in *karatala*[1] when the expansion of *bauddha* ignorance stops by dint of *bauddha* knowledge.

दीक्षापि बौद्धविज्ञानपूर्वा सत्यं विमोचिका
तेन तत्रापि बौद्धस्य ज्ञानस्यास्ति प्रधानता ।
Dikṣāpi bauddhavijñānapūrvā satyaṃ vimocikā
Tena tatrāpi bauddhasya jñānasyāsti pradhānatā. (45)

It is true that the initiation which liberates (at first for the *bauddha*), is science. That is why the predominance of *bauddha* knowledge is there.

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1. The clapping in the midst of the collision of one's both palms

ज्ञानाज्ञानागतं चैतद् द्वित्वं स्वायम्भुवे रुरौ
मतङ्गादौ कृतं श्रीमत्खेटपालादिदैशिकैः ।
Jñānājñānāgataṃ caitad dvitvaṃ svāyambhuve rurau
Mataṅgādau kṛtaṃ Śrīmatkheṭapālādidaiśikaiḥ. *(46)*

In accordence with knowledge and ignorance, these two types (of knowledge as *Bauddha* and *Pauruṣa*) are stated (and established) by *Ācārya Khetapāla* and others in *Svāyambhuva, Ruru* and *Mataṅga (Śāstras)*[1].

तथाविधावसायात्मबौद्धविज्ञानसम्पदे
शास्त्रमेव प्रधानं यज्ज्ञेयतत्त्वप्रदर्शकम् ।
Tathāvidhāvasāyātmabauddhavijñānasampade
Śāstrameva pradhānaṃ yajjñeyatattvapradarśakam. *(47)*

Śāstra is the main thing. *Śastra* is the torch-bearer of the knowable, certains the *Bauddha Vijñāna*[2].

दीक्षया गलितेऽप्यन्तरज्ञाने पौरुषात्मनि
धीगतस्यानिवृत्तत्वाद्विकल्पोऽपि हि सम्भवेत् ।
Dīkṣayā galite'pyantarajñāne pauruṣātmani
Dhīgatasyānivṛttatvādvikalpo'pi hi sambhavet. *(48)*

There still maintain the alternatives (doubts) because of not-destroyed of intellectual ignorance though the self-ignorance has been destroyed by dint of the initiation.

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1. *Śastra* is scripture. Ācārya is scholar. *Svāyambhuva Śāstra* explains that *Śiva-Jñāna* descends (this is *śaktipāta*) to manifest the *Śivatva* (the state of being *Śiva*) and liberates the soul from the bondage of self-dross *(Ātma-mala* i.e. *āṇava, māyīya and Kārma)*. *Ruru Śāstra* explains as we must contemplate on Śiva for all the devatas, mantras are the light of *Śiva*, everything is *Śiva*. *Mataṅga Śastra* (i.e. *Mataṅga Tantra*) says 'and then *Śiva*, ornamented by jewels and *mantras*, destroyed the entire ignorance of muni with the fire of Vāk, the flame of power'. *Ācārya Khetapala* is *Sadyojyoti Śivācārya*. **2.** The way to know the *Bauddha Jñāna* is *Bauddha Vijñāna*.

देहसद्भावपर्यन्तमात्मभावो यतो धियि
देहान्तेऽपि च मोक्षःस्यात्पौरुषाज्ञानहानितः ।
Dehasadbhāvaparyantamātmabhavo yato dhiyi
Dehante'pi ca mokṣaḥsyātpaurṣājñānahānitaḥ. (49)

Since the sense of self maintains about the intellect of the body till end, therefore the salvation will not come into existence (until the intellectual ignorance is destroyed) though the self ignorance is destroyed.

बौद्धाज्ञाननिवृत्तौ तु विकल्पोन्मूलनाद् ध्रुवम्
तदैव मोक्ष इत्युक्तं धात्रा श्रीमन्निशाटने ।
Bauddhājñānanivṛttau tu vikalponmūlanād dhruvam
Tadaiva mokṣa ityuktaṃ dhātrā Śrīmanniśāṭane. (50)

The salvation comes into existence certainly (then and there) when the intelluctal ignorance and the alternatives are destroyed, as it is said by *Dhātā* in *Niśātanaśāstra*.

विकल्पयुक्तचित्तस्तु पिण्डपाताच्छिवं व्रजेत्
इतरस्तु तदैवेति शास्त्रस्यात्र प्रधानतः ।
Vikalpayuktacittastu piṇḍapātācchivaṃ vrajet
Itarastu tadaiveti śāstrasyātra pradhānataḥ. (51)

The man whose mindstuff is full of alternatives, gets salvation (*Śivatva*) after the end of the body whereas the other, whose heart is free from alternatives (or concentrated on one), attains salvation while living in the body, for this is the subject prime in this scripture.

ज्ञेयस्य हि परं तत्त्वं यः प्रकाशात्मकः शिवः
नह्यप्रकाशरूपस्य प्राकाश्यं वस्तुतापि वा ।
Jñeyasya hi paraṃ tattvaṃ yaḥ prakāśātmakaḥ Śivaḥ
Nahyaprakāśarūpasya prākāśyaṃ vastutāpi vā. (52)

He who is the light-form of *Śiva*, is the absolute of the knowable. He who is not the light-form, does not even exist and having no light at all.

अवस्तुतापि भावानां चमत्कारैकगोचरा
यत्कुड्यसदृशी नेयं धीरवस्त्वेतदित्यपि ।
Avastutāpi bhāvānāṃ camatkāraikagocarā
Yatkudyasadṛśī neyaṃ dhīravastvetadityapi. (53)

The no-thing-ness of the matter is only the subject of miracle, for this intellect (which senses it as no-thing) is not like a wall (as inert) but is a form of enlightenment.

प्रकाशो नाम यश्चायं सर्वत्रैव प्रकाशते
अनपह्नवनीयत्वात् किं तस्मिन्मानकल्पनैः ।
Prakāśo nāma yaścāyaṃ sarvatraiva prakāśate
Anapahnahavanīyatvāt kiṃ tasminmānakalpanaiḥ. (54)

That which is luminous in everywhere is the light. Since it is unconcealable, why should imagine for the Proofs (of that)!

प्रमाणान्यपि वस्तूनां जीवितं यानि तन्वते
तेषामपि परो जीवः स एव परमेश्वरः ।
Pramāṇānyapi vastūnāṃ jīvitaṃ yāni tanvate
Teṣāmapi paro jīvaḥ sa eva Parameśvaraḥ. (55)

People belive on the proofs which are the living basis of the things but there exists a proof as the basis of all proofs which is one, beyond and *Vimarśātmaka Prakāśa*[1]. He is the *Parameśvara.*

सर्वापह्नवहेवाकधर्माप्येवं हि वर्तते
ज्ञानमात्मार्थमित्येतन्नेति मां प्रति भासते ।
Sarvāpahnavahevākadharmāpyevaṃ hi vartate
Jñānamātmārthamityetanneti māṃ prati bhāsate. (56)

All the wise people behave like this, who will to abstain the matters of the knower, the knowledge and the knowable. They accept their Self-Existence (where they feel that that knowledge does not dwell in themselves which is for the self), and that Self-Existence is *Parameśvara.*

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1. The Self-conscious Light

अपह्नुतौ साधने वा वस्तूनामाद्यमीदृशम्
यत्तत्र के प्रमाणानामुपपत्त्युपयोगिते ।
Apahvutau śaṃsādhane vā vastūnāmādyamīdr
Yattatra ke ānāmupapattyupayogite,pramān (57)

Since the matters are initially proved so what is the usefulness of the proofs and its originations!

कामिके तत एवोक्तं हेतुवादविवर्जितम्
तस्य देवातिदेवस्य परापेक्षा न विद्यते ।
परस्य तदपेक्षत्वात्स्वतन्त्रोऽयमतः स्थितः
Kāmike tata evoktaṃ hetuvādavivarjitam
Tasya ā na vidyate,devātidevasya parāpeks (58)
.atvātsvatantro'yamataḥParasya tadapeks sthitah

So it is said in the *Kāmika Śāstra* without any cause and ism that the lord of all lords does not expect the other. Since the other expect Him in himself so He is self-proved (58-59)

अनपेक्षस्य वशिनो देशकालाकृतिक्रमाः ।
नियता नेति स विभुर्नित्यो विश्वकृतिः शिवः
,tikramāḥasya vaśino deśakālākṛAnapeks (59)
.tiḥNiyatā neti sa vibhurnityo viśvakr Śivah

That worldform of *Śiva* is infinite and eternal for it is not subjugate, not of the form of time and space, and not fixes itself. (59-60)

विभुत्वात्सर्वगो नित्यभावादाद्यन्तवर्जितः ।
विश्वाकृतित्वाच्चिदचित्तद्वैचित्र्यावभासकः
ततोऽस्य बहुरूपत्वमुक्तं दीक्षोत्तरादिके ।
Vibhutvātsarvago nityabhāvādādyantavarjitaḥ (60)
Viśvākṛtittvāceidacittadvaicitryāvabhāsakaḥ
Tato'sya bahurūpatvamuktaṃ dikṣottarādike. (61)

This is infinite so this is omni-movable movement. This is eternal so this is free from beginning and end, and this is of the form of the world, so this shows the amazing forms of conscious and non-conscious beings. (60-61)

भुवनं विग्रहो ज्योतिः खं शब्दो मन्त्र एव च
बिन्दुनादादिसंभिन्नः षड्विधः शिव उच्यते ।

Bhuvanaṃ vigraho jyotiḥ khaṃ śabdo mantra eva ca
Bindunādādisaṃbhinnaḥ ṣadvidhaḥ Śiva ucyate. *(62)*

Bhuvana, vigraha, jyoti, ākāśa, śabda and *mantra* are the bases of joy, the body-form, the flame, the sky (space), the word (essence of the space) and the sacred syllables, this six forms rest in the name of *Śiva* due to their associations with *nāda* and *bindu*.

यो यदात्मकतानिष्ठस्तद्भावं स प्रपद्यते
व्योमादिशब्दविज्ञानात् परो मोक्षो न संशयः ।

Yo yadātmakatāniṣṭhastadbhāvaṃ sa prapadyate
vyomādiśabdavijñānāt paro mokṣo na saṃśayaḥ. *(63)*

The aspirant attains the accomplishment (of *Śiva*) in the form in which he has faith. The salvation is beyond the science of words like space etc., and that is doubtless[1].

विश्वाकृतित्त्वे देवस्य तदेतच्चोपलक्षणम्
अनवच्छिन्नतारूढाववच्छेदलयेऽस्य च ।

Viśvākṛtittve devasya tadetaccopalakṣaṇam
Anavacchinnatārūrhāvavacchedalaye'sya ca. (64)

The iconographical representations of god (*Parama Śiva*) are the world-form, the seat of non-separation and the dissolution of divisions. There are six in numbers.

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1. Doubt is questioning mind, *vikalpa* or alternative, concerning to *Saṁśayātmikā Śakti*. Doubtless or free from doubt is optionless, *nirvikalpa*, concerning to *Niścayātmikā Śakti*, the answering mind.

उक्तं च कामिके देवः सर्वाकृतिर्निराकृतिः
जलदर्पणवत्तेन सर्वं व्याप्तं चराचरम् ।
Uktaṃ ca Kāmike devaḥ sarvākṛtirnirākṛtiḥ
Jaladarpaṇavattena sarvaṃ vyāptaṃ carācaram. (65)

It is said in the *Kāmika āgama* that the god (the deity, *Śiva*) is of all forms and formless (*viśvamaya* and *viśvottīrṇa*). Each and everything (inert and conscious) exists in Himself like the water-mirror[1].

न चास्य विभुताद्योऽयं धर्मोऽन्योन्यं विभिद्यते
एक एवास्य धर्मोऽसौ सर्वाक्षेपेण वर्तते ।
तेन स्वतन्त्र्यशक्त्यैव युक्त इत्यांजसो विधिः
Na cāsya vibhutādyo'yaṃ dharmo'nyonyaṃ vibhidyate
Eka evāsya dharmo'sau sarvākṣepeṇa vartate. *(66)*
Tena svatantryaśaktyaiva yukta ityāñjaso vidhiḥ

This has only one religon[2] which includes all the religions. Hence it is always with its *svātantrya śakti*[3]. This is the only way.

बहुशक्तित्वमप्यस्य तच्छक्त्यैवावियुक्तता ।
Bahuśaktitvamapyasya tacchaktyaivāviyuktata. *(67)*

This manifests with several powers, inspite of that, this does not separate (or depart) from its own (*svātantrya*) power.

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1. This is an imagery presented by Abhinava Gupta as the city in the mirror. He tries to say that all things reflected in the water prove that the things are really existents. Similarly the world is a reflection of *Parama Śiva* reflecting in His Consciousness (the *svātantrya*), **2.** That intrinsic relgion is *ahaṃpratyavamarśa*, **3.** Absolute freedom of will, *Vimarśa śakti*,

शक्तिश्च नाम भावस्य स्वं रूपं मातृकल्पितम्
तेनाद्वयः स एवापि शक्तिमत्परिकल्पने ।
Śaktiśca nāma bhāvasya svaṃ rūpaṃ matṛkalpitam
Tenādvayaḥ sa evāpi śaktimatparikalpane. (68)

The power is matter's own form, imagined by the *pramātās*[1], so, though this seems as *śaktimāna*[2], this is *advaya*[3].

मातृक्लृप्ते हि देवस्य तत्र तत्र वपुष्यलम्
को भेदो वस्तुतो वह्नेर्दग्धृपक्तृत्वयोरिव ।
Mātṛklṛpte hi devasya tatra tatra vapuṣyalam
Ko bhedo vastuto vahnerdagdhṛpaktṛtvayoriva (69)

Though this is imagined by *pramātās*, and the *Parameśvara* rests in different bodies, how one can say the *Parameśvara* is different! Actually the *Parameśvara* is one with many powers like the many powers of fire are not different from fire.

न चासौ परमार्थेन न किंचिद्भासनादृते
नह्यस्ति किंचितच्छक्तितद्वद्भेदोऽपि वास्तवः ।
Na cāsau paramārthena na kiñcidbhāsanadṛte
Nahyasti kiñcitacchaktitadvadbhedo'pi vāstavaḥ. (70)

His desire is nothing but his manifestation. So the difference of *Śakti* and *Śaktimāna* is a reality.

स्वशक्त्युद्रेकजनकं तादात्म्याद्वस्तुनो हि यत्
शक्तिस्तदपि देव्येवं भान्त्यप्यन्यस्वरूपिणी ।
Svaśaktyudrekajanakaṃ tādātmyādvastuno hi yat
Śaktistadapi devyevaṃ bhāntyapyanyasvarūpiṇī. (71)

That which is the creater of the appearance of self-power (of the *avāntara*), is the same amazing *Svātantrya Śakti* of God.

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1. Knower, subject, experient, **2.** Śiva, **3.** One without a second.

शिवश्चालुप्तविभवस्तथा सृष्टोऽवभासते
स्वसंविन्मातृमकुरे स्वातन्त्र्याद्भावनादिषु ।
Śivaścāluptavibhavastathā Sṛṣṭo'vabhāsate
Svasaṃvinmātṛmakure svātantryādbhāvanādiṣu. *(72)*

Śiva appears as the Universe by dint of His Absolute Freedom of Will in His Supreme Consciousness which is like a mirror called *pramātṛdarpaṇa*, in spite of this appearance, His treasure does not disappear.

तस्माद्येन मुखेनैष भात्यनंशोऽपि तत्तथा
शक्तिरित्येष वस्त्वेव शक्तितद्वत्क्रमः स्फुटः ।
Tasmādyena mukhenaiṣa bhātyanaṃśo'pi tattathā
Śaktirityeṣa vastveva śaktitadvatkramaḥ sphuṭaḥ. *(73)*

The thing itself is the power through which *Siva* appears. Hence the *krama*[1] is clear, exists in *Śakti* and *Śaktimāna*.

श्रीमत्किरणशास्त्रे च तत्प्रश्नोत्तरपूर्वकम्
अनुभावो विकल्पोऽपि मानसो न मनः शिवे ।
अविज्ञाय शिवं दीक्षा कथमित्यत्र चोत्तरम्
Śrīmatkiraṇaśastre ca tatpraśnottarapūrvakam
Anubhāvo vikalpo'pi mānaso na manaḥ Śive. *(74)*
Avijñāya Śivaṃ dīkṣā kathamityatra cottarm.

It is said in the form of question-answer in *Śrī Kiraṇ Saṃhitā* that the *Śakti* is *Upāya*. The *saṃhitā* answers (to) this question that the *anubhāva* is *vikalpa* that rises in the mind, and *Śiva* is 'no-mind' state, then how the initiation is possible if we can not know the mind of *Śiva*!

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1. Realisation of Self by means of *Kriyā Yoga*.

क्षुधाद्यनुभवो नैव विकल्पो नहि मानसः ।
Kṣudhadyanubhavo naiva vikalpo nahi mānasaḥ. (75)

The answer is: This is not so. The experience of desire etc.is full of thought-constructs but the *mānasa* is not. In the state of *Advaya* Knowledge, the mind can not attribute.

रसाद्यनध्यक्षत्वेऽपि रूपादेव यथा तरुम्
विकल्पो वेत्ति तद्वत्तु नादबिन्द्वादिना शिवम् ।
Rasādyanadhyakṣatve'pi rūpādeva yathā tarum
Vikalpo vetti tadvattu nādabindvādina Śivam. (76)

Śiva can be known through *nāda, bindu* (the forms of *Śakti*) etc., as the thought-constructs (*vikalpa*) know a tree only by perceiving it without getting its rasa.

बहुशक्तित्वमस्योक्तं शिवस्य यदतो महान्
कलातत्त्वपुरार्णाणुपदादिर्भेदविस्तरः ।
Bahuśaktitvamasyoktaṃ Śivasya yadato mahān
Kalātattvapurārṇāṇupadādirbhedavistaraḥ. (77)

It is said that there exist many powers of the *Śiva*, for from this the great *kalā* (the *Śakti* of consciousness by which all the thirty-six principles are evolved), *Tattva* (the very being of a thing, reality), *Tattva* (the very being, thing, reality), *Pura (bhuvana), Arṇa* (letter of alphabet), *Aṇu (mantra), pada* (state) etc. have been elaborated.

सृष्टिस्थितितिरोधानसंहारानुग्रहादि च
तुर्यमित्यपि देवस्य बहुशक्तित्वजृम्भितम् ।
Sṛṣṭisthititirodhānasaṃhārānugrahādi ca
Turyamityapi devasya bahuśaktitvajṛmbhitam. (78)

The creation, maintenance, withdrawal, self-veiling, grace etc. and the witnessing consciousness (the transcendental self), these too are the ecstasy of the powers of that deity.

जाग्रत्स्वप्नसुषुप्तान्यतदतीतानि यान्यपि
तान्यप्यमुष्य नाथस्य स्वातन्त्र्यलहरीभरः ।
Jāgratsvapnasuṣuptānyatadatītāni yānyapi
Tānyapyamuṣya nāthasya svātantryalaharībharaḥ. (79)

Waking, dream, deep sleep and others (i.e. fourth and fifth states of consciousness[1]) are the moving waves of the free will of the Absolute, *Parameśvara*.

महामन्त्रेशमन्त्रेशमन्त्राः शिवपुरोगमाः
अकलौ सकलश्चेति शिवस्यैव विभूतयः ।
Mahāmantreśamantreśamantrāḥ Śivapurogamāḥ
Akalau sakalaśceti Śivasyaiva vibhūtayaḥ. (80)

Śiva is already there before *Mahāmantreśa, Mantreśa, Mantra, Vijñānākala, Pralayākala* and *Sakala*[2], these are the splendours of *Śiva* Himself.

तत्त्वग्रामस्य सर्वस्य धर्मः स्यादनपायवान्
आत्मैव हि स्वभावात्मेत्युक्तं श्रीत्रिशिरोमते ।
Tattvagrāmasya sarvsaya dharmaḥ syādanapāyavān
Ātmaiva hi svabhāvātmetyuktaṃ Śrītṛśiromate. (81)

Ātmā (the soul) is the natural religion of the group of thirty six principles, so this never delianates from these principles, as is said in the *Tṛśiro Bhairava*.

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1. The fourth state of consciousness is called '*Turīya*', that which exists beyond the all three defined states, *Aum*, the witnessing state and the fifth stage is *turīyātīta*, beyond the fourth state, the bliss, **2.** *Śiva* (with *śakti), Mantramaheśvara (sadāśiva), Mantreśvara (Iśvara), Mantra* (pure *vidyā*), *Vijñānākala*, *Pralayākala* and *Sakla* (all with *Paśu*) are the *sapta-vidha Pramātās*.

हृदिस्थं सर्वदेहस्थं स्वभावस्थं सुसूक्ष्मकम्
सामूह्यं चैव तत्त्वानां ग्रामशब्देन कीर्तितम् ।

Hṛdisthaṃ sarvadehasthaṃ svabhāvasthaṃ susūkṣmakam
Sāmūhyaṃ caiva tattvānāṃ grāmaśabdena kīrtitam. (82)

That group of principles (*tattvas*) is called '*grāma*', which is very subtle and which rests in the heart, in all bodies and in the nature.

आत्मैव धर्म इत्युक्तः शिवामृतपरिप्लुतः
प्रकाशावस्थितं ज्ञानं भावाभावादिमध्यतः ।

Ātmaiva dharma ityuktaḥ Śivāmṛtapariluptaḥ
Prakāśāvasthitaṃ jñānaṃ bhāvābhāvādimadhyataḥ (83)

It is said that the *Ātmā*, full of *Śivāmṛta* (the bliss of God), is religion.

स्वस्थाने वर्तनं ज्ञेयं द्रष्टृत्वं विगतावृति
विविक्तवस्तुकथितशुद्धविज्ञाननिर्मलः ।
ग्रामधर्मवृत्तिरुक्तस्तस्य सर्वं प्रसिद्ध्यति

Svasthāne vartanaṃ jñeyaṃ draṣṭṛtvaṃ vigatāvṛti
Viviktavastukathitaśuddhavijñānanirmalaḥ (84)
Grāmadharmavṛttiruktastasya sarvaṃ prasiddhyti

That light-form of Knowledge is present between realization and non-realization, exsists in itself and it is free from veil. Our teacher named it '*grāma dharmavṛtti*'[1], which is veilless, doubtless and pure science. He, who knows this, can manifest everything. (84-85)

ऊर्ध्वं त्यक्त्वाधो विशेत्स रामस्थो मध्यदेशगः ।

Ūrdhvaṃ tyaktvādho viśetsa rāmastho madhyadeśagaḥ. (85)

He who attains the *madhyadhāma* in *suṣumṇā* by leaving the *prāṇa* and *apāna*[2], attains the *madhyadeśa* and unites with *Parameśvara*.

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1. The self is religion of the group of subtle principles, and to be witness of that self is *grāmavṛtti*, **2.** *Prāṇa, Apāna, Uḍāna, Vyāna and samāna*, there are five kinds of *Prāṇa*, in which *Prāṇa* is upward and *Apāna* is downward.

गतिः स्थानं स्वप्नजाग्रदुन्मेषणनिमेषणे
धावनं प्लवनं चैव आयासः शक्तिवेदनम् ।
Gatiḥ sthānaṃ svapnajāgradunmeṣaṇanimeṣaṇe
Dhāvanaṃ plavanaṃ caiva āyāsaḥ śaktivedanam. (86)

Movement, rest, dream awaking, the start of the world process, dissolution of the world, *dhāvana, plavana* and *āyāsa*, these are nothing but the (*Śakti* of) *Parameśvara* Himself. The *Śiva* is the prime cause.

बुद्धिभेदास्तथा भावाः संज्ञाः कर्माण्यनेकशः
एष रामो व्यापकोऽत्र शिवः परमकारणम् ।
Buddhibhedāstathā bhāvāḥ sañjñāḥ karmāṇyanekaśaḥ
Eṣa Ramo vyapako'tra Śivaḥ paramakāraṇam. (87)

Discrimination in intellect, feelings, names, many actions all these are *Rāma* i.e. *Parameśvara*, and *Śiva* is the first cause.

कल्मषक्षीणमनसा स्मृतिमात्रनिरोधनात्
ध्यायते परमं ध्येयं गमागमपदे स्थितम् ।
परं शिवं तु व्रजति भैरवाख्यं जपादपि
Kalmaṣakṣīṇamanasā smṛtimātranirodhanāt
Dhyāyate paramaṃ dhyeyaṃ gamāgamapade sthitam. (88)
Paraṃ Śivaṃ tu Vrajati Bhairavākhyaṃ japādapi

The meditation of the Absolute takes place by the mind which is free from contamination. In result, he, the aspirant, attains the *Parama Śiva* called as *Bhairava* who rests in immovable movement. Through chanting of the sacred syllables, one can get the same.

तत्स्वरूपं जपः प्रोक्तो भावाभावपदच्युतः ।
Tatsvarūpaṃ japaḥ prokto bhāvābhāvapadacyutaḥ. (89)

Actually chanting is the attainment of the *Śiva*-form by delianating the dialect of *bhāva* and *abhāva*, *gati* and *sthiti*.

तदत्रापि तदीयेन स्वातन्त्र्येणोपकल्पितः
Tadatrāpi tadīyena svātantryeṇopakalpitaḥ (90)

Hence, in this context, in comparison to the freedom of the individual mind, something else is essential.

दूरासन्नादिको भेदश्चित्स्वातन्त्र्यव्यपेक्षया ।
Dūrāsannādiko bhedaścitsvātantryavyapekṣayā. (91)

And with his free will, the Absolute is having manifold forms.

एवं स्वातन्त्र्यपूर्णत्वादतिदुर्घटकार्ययम्
केन नाम न रूपेण भासते परमेश्वरः ।
Evaṃ svātantryapūrṇatvādatidurghatakāryayam
Kena nāma na rupeṇa bhāsate Parmeśvaraḥ. (92)

In which form, the *Parameśvara*, who is accidental, and having his own freewill, does not appear? He appears in every form.

निरावरणमाभाति भात्यावृतनिजात्मकः
आवृतानावृतो भाति बहुधा भेदसङ्गमात् ।
Nirāvaraṇamābhāti bhātyāvṛtanijātmakaḥ
Āvṛtānāvṛto bhāti bahudhā bhedasaṅgamāt. (93)

इति शक्तित्रयं नाथे स्वातन्त्र्यापरनामकम्
इच्छादिभिरभिख्याभिर्गुरुभिः प्रकटीकृतम् ।
Iti śaktitrayaṃ nāthe svātantryāparanāmakam
Icchādibhirabhikhyābhirgurubhiḥ prakaṭīkṛtam. (94)

He (the pure form of light) reflects without veil. By veiling Himself, He reflects. He can be known by veiling and nonveiling. Hence He reflects through many forms. The three powers (*Para, Parāpara* and *Apara*) of that God with Freewill are said by our teachers as desire, knowledge and action.

देवो ह्यन्वर्थशास्त्रोक्तैः शब्दैः समुपदिश्यते
महाभैरवदेवोऽयं पतिर्यः परमः शिवः ।
Devo hyanvarthaśāstroktaiḥ Śabdaiḥ samupadiśyate
Mahābhairavadevo'yaṃ patiryaḥ paramaḥ Śivaḥ. (95)

The deity *Bhairava*, is *Pati*[1] and *Parama Śiva*, is said by the sacred words in the significant scriptures.

विश्वं बिभर्ति पूरणधारणयोगेन तेन च श्रियते
सविमर्शतया रवरूपतश्च संसारभीरुहितकृच्च ।
Viśvaṃ bibharti pūraṇadhāraṇayogena tena ca śriyate
Savimarśatayā ravarūpataśca saṃsārabhīruhitakṛcca. (96)

(Here the term '*Bhairava*" is being explained) He who maintains this world with fulfilment and attainment, and through which who assimilates all these, is *Bhairava*. He who manifests, maintains and withdraws[2] with his innate nature and who saves the fearful souls, is *Bhairava*.

संसारभीतिजनिताद्रवात्परामर्शतोऽपि हृदि जातः
प्रकटीभूतं भवभयविमर्शनं शक्तिपाततो येन ।
Saṃsārabhītijanitādravātparāmarśato'pi hṛdi jātaḥ
Prakaṭībhūtaṃ bhavabhayavimarśanaṃ śaktipātato yena. (97)

Seizing mentally (or rememberance) out of the fear of the world, and then the feeling arises in the heart is *Bhairava*. He is *Bhairava* who, through his grace, has shown the *bhavamaya Vimarśa*[3] (or made the mind detatched from the world).

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1. In the philosophy of Re-cognition *Pati, Pāśa* and *Paśu* are the *Parameśvara*, the dross and the individual soul respectively. **2.** In the term '*Bhairava*", *bha* is *bharaṇa* (the maintenance of the world), *ra* is *ravaṇa* (the withdrawal from the manifestation) and *va* is *vamana* (the manifestation of the world). **3.** That the world is an illusion (city in the mirror).

नक्षत्रप्रेरककालतत्त्वसंशोषकारिणो ये च
कालग्रासससमाधानरसिकमनःसु तेषु च प्रकटः ।
Nakṣatraprerakakālatattvasaṃśoṣakāriṇo ye ca
Kālagrāsasamādhānarasikamanaḥ su teṣu ca prakataḥ. (98)

He who reflects in the heart of *yogin* ,who meditates after destroying the sense of death, is *Bhairava.*

सङ्कोचिपशुजनभिये यासां रवणं स्वकरणदेवीनाम्
अन्तर्बहिश्चतुर्विधखेचर्यादिकगणस्यापि ।
तस्य स्वामी संसारवृत्तिविघटनमहाभीमः
Saṅkocipaśujanabhiye yāsāṃ ravaṇaṃ svakaraṇadevīnām
Antarbahiścaturvidhakhecaryādikagaṇasyāpi. (99)
Tasya svāmī saṃsāravṛttivighatanamahābhīmaḥ

He is known by the *ravaṇa* of his three deities, and having four *gaṇas* as *khecarī*[1], *gocarī, dikcarī* and *bhūcarī*, inwardly and outwardly, and He is all powerful over the destroying world for those who are fearful.

भैरव इति गुरुभिरिमैरन्वर्थैः संस्तुतः शास्त्रे ।
Bhairava iti gurubhirimairanvarthaiḥ saṃstutaḥ śāstre. (100)

By this secred words, our teacher called Him (the *Śiva*) *Bhairava* in the scriptures.

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1. Sub-species of *Vāmeśvarī Śakti*, connected with the *pramātā*, the empirical self, *Khecarī* is one that moves in *kha* or the vast expanse of consciousness.

हेयोपादेयकथाविरहे स्वानन्दघनतयोच्छलनम्
क्रीडा सर्वोत्कर्षेण वर्तनेच्छा तथा स्वतन्त्रत्वम् ।
Heyopādeyakathāvirahe svānandaghanatayocchalanam
Krīḍā sarvotkarṣeṇa vartanecchā tathā svatantratvam. (101)
व्यवहरणमभिन्नेऽपि स्वात्मनि भेदेन संजल्पः
निखिलावभासनाच्च द्योतनमस्य स्तुतिर्यतः सकलम् ।
Vyavaharaṇamabhinne'pi svātmani bhedena sañjalpaḥ
Nikhilāvabhāsanācca dyotanamasya stutiryataḥ sakalam.
(102)
तत्प्रवणमात्मलाभात्प्रभृति समस्तेऽपि कर्तव्ये
बोधात्मकः समस्तक्रियामयो दृक्क्रियागुणश्च गतिः ।
Tatpravaṇamātmalābhātprabhṛti samaste'pi kartavye
Bodhātmakaḥ samastakriyāmayo dṛkkriyāguṇaśca gatiḥ. (103)

The movement out of extreme bliss without pity and inspiring tale, is the play. His characteristics are, the desire to live ahead and free behaviour, though in Himself He is indivisive but immanent in divisions, to reflect in this worldly phenomenon, with His innate nature, to do His duties humbly and to pray, enlightening, doer of all activities, virtuous in vision, knowledge and action, and since He is full of these qualities, He is the Movement and is omnipresent. (101-103)

इति निर्वचनैः शिवतनुशास्त्रे गुरुभिः स्मृतो देवः
Iti nirvacanaiḥ Śivatanuśāstre gurubhiḥ smṛto devaḥ

With these details, *Guru Bṛhaspati* has explained the deity (*Parameśvara*) in *Śivatanuśāstra.*

शासनरोधनपालनपाचनयोगात्स सर्वमुपकुरुते
तेन पतिः श्रेयोमय एव शिवो नाशिवं किमपि तत्र ।
Śāsanarodhanapālanapācanayogātsa sarvamupakurute
Tena patiḥ śreyomaya eva Śivo nāśivaṃ kimapi tatra. (104)

He is *pati* because He saves the souls with His powers of scriptural preaching, administration and nourishment. He is *Śiva* for He is preferable. Not even an atom of non-*śiva* exists in Him.

ईदृग्रूपं कियदपि रुद्रोपेन्द्रादिषु स्फुरेद्येन
तेनावच्छेदनुदे परममहत्पदविशेषणमुपात्तम् ।
Īdṛgrūpaṃ kiyadapi rudropendrādiṣu sphuredyena
Tenāvacchedanude paramamahatpadaviśeṣaṇamupāttam. (105)

Since His such form gleams in *rudra upendra* etc., so the adjective 'Absolute state' is used in order to eliminate the veil.

इति यज्ज्ञेयसतत्त्वं दर्श्यते तच्छिवाज्ञया
मया स्वसंवित्सत्तर्कपतिशास्त्रत्रिकक्रमात् ।
Iti yajjñeyasatattvaṃ darśyate tacchivājñayā
Mayā svasaṃvitsattarkapatiśāstratrikakramāt. (106).

That knowable principle is being explained by me with the order of *Parama Śiva* and on the basis of *saṃvit sattarka, pati śāstra* and *tṛka*[1].

तस्य शक्तस्य एवैतास्तिस्त्रो भान्ति परादिकाः
सृष्टौ स्थितौ लये तुर्ये तेनैता द्वादशोदिताः ।
Tasya śaktasya evaitāstistro bhānti parādikāḥ
Sṛṣṭau sthitau laye turye tenaitā dvādaśoditāḥ. (107)

His three powers (*para*[2] etc.) flow with the assimilation of other powers, These are twelve in numbers for they flow in the states of creation, maintenence, withdrawal and bliss.

तावान्पूर्णस्वभावोऽसौ परमः शिव उच्यते
तेनात्रोपासकाः साक्षात्तत्रैव परिनिष्ठिताः ।
Tāvānpūrṇasvabhāvo'sau paramaḥ Śiva ucyate
Tenātropāsakāḥ sākṣāttatraiva pariniṣṭhitāḥ. (108)

That *Parama Śiva* is of integral innate nature due to these twelve powers. That is why the aspirants of twelvefold *Śakti-Cakra* (wheel of Power) dwell and attain that very state.

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1. Supreme consciousness right logic, scripture of Parama Śiva and the trinity of the philosophy of re-cognition, **2.** The highest, the Absolute.

तासामपि च भेदांशन्यूनाधिक्यादियोजनम्
तत्स्वातन्त्र्यबलादेव शास्त्रेषु परिभाषितम् ।
Tāsāmapi ca bhedaṃśanyūnādhikyādiyojanam
Tatsvātantryabalādeva śāstreṣu paribhāṣitam. (109)

If there says the programming of minimum-maximum exists as the part of division of the powers, that only due to the free-will of the *Śiva*.

एकवीरो यामलोऽथ त्रिशक्तिश्चतुरात्मकः
पंचमूर्तिः षडात्मायं सप्तकोऽष्टकभूषितः ।
Ekvīro yāmalo'tha triśaktiścaturātmakaḥ
Pañcamūrtiḥ ṣadātmāyaṃ saptako'ṣṭakabhūṣitaḥ. (110)
नवात्मा दशदिक्छक्तिरेकादशकलात्मकः
द्वादशारमहाचक्रनायको भैरवस्त्विति ।
Navātmā daśadikchaktirekādaśakalātmakaḥ
Dvādaśāramahācakranāyako Bhairavastivati. (111)

This is of thirteen in numbers as *Ekavīra, yāmala, TriŚakti*, of four powers, *Pañcamūrti, Ṣaḍātmā, Saptaka, Aṣṭakavibhūṣita, Navātmā*, of tenfold *DikŚakti*, of eleven arts (phases), hero of twelvefold *Mahācakra* and *Bhairava*.

एवं यावत्सहस्रारे निःसंख्यारेऽपि वा प्रभुः
विश्वचक्रे महेशानो विश्वशक्तिर्विजृम्भते ।
Evaṃ yāvatasahasrāre niḥsaṅkhyāre'pi vā prabhuḥ
Viśvacakre maheśāno viśvaśaktirvijṛmbhate. (112)

Hence according to *Tṛśirobhairava*, the same *Maheśa*, the lord with world power is emerging in the cycle of world who is infinite or countless (in numbers).

तेषामपि च चक्राणां स्ववर्गानुगमात्मना
ऐक्येन चक्रगो भेदस्तत्र तत्र निरूपितः ।
Teṣāmapi ca cakrāṇāṃ svavargānugamātmanā
Aikyena cakrago bhedastatra tatra nirūpitaḥ. (113)

The division, regarding to cycles, is explained in the scriptures where the cycles are followed by its squares.

चतुष्षड्द्विर्द्विगणनायोगात्त्रैशिरसे मते
षट्चक्रेश्वरता नाथस्योक्ता चित्रनिजाकृतेः ।
Catuṣṣaḍdvirdvigaṇanāyogāttraiśirase mate
ṣatcakreśvaratā nāthasyoktā citranijākṛteḥ. (114)

The number four and six, if multiply by twos, we can get the amazing self-form of the lord who is *Ṣaṭcakreśvara*[1] as told in *Tṛśirobhairava*.

नामानि चक्रदेवीनां तत्र कृत्यविभेदतः
सौम्यरौद्राकृतिध्यानयोगीन्यन्वर्थकल्पनात् ।
Nāmāni cakradevīnāṃ tatra kṛtyavibhedataḥ
Saumyaraudrākṛtidhyānayogīnyanvarthakalpanāt. (115)

On the basis of their action-differences, the deities of *cakra* are named and can be contemplated by different forms as gentle or angry.

एकस्य संविन्नाथस्य ह्यान्तरी प्रतिभा तनुः
सौम्यं वान्यन्मितं संविदूर्मिचक्रमुपास्यते ।
Ekasya saṃvinnāthasya hyāntarī pratibhā tanuḥ
Saumyaṃ vānyanmitaṃ saṃvidūrmicakramupāsyate. (116)

The same *Saṃvid* Lord's internal *Saṃvit Pratibhā*[2] is worshiped as *Ūrmicakra*, either in the form of gentility or in angry.

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1. The Lord of six-cycles (as *mūlādhāra, svādhiṣṭhāna, maṇipura, anāhata, viśuddhi*, and *Ājñā* lead towards, *Sahasrāra*). *Kulātmikā Kuṇḍalinī* sleeps at *Mulādhāra*. When She awakes, reaches to *Sahasrāra* by passing through these six *cakras* or cycles. At *Sahasrāra*, in the *Akula Cakra*, She meets with *Śiva* and absorbs in Him, the *Cakreśvara*. In the *Vijñāna Bhairava*, She asks to *Bhairava* in her seventh question whether He has the form of *Ćakrārūrh* or *Anacka* **2.** *Saṃvit* is Supreme Consciousness in which there is complete fusion of *Prakāśa* and *Vimarśa*. From the macrocosmic point of view Saṃvit-devatās are *Khecarī, Gocarī, Dikcari* and *Bhūcarī*. From the microcosmic point of view, the internal and external senses are said to be *saṃvit-devatā*, and *Pratibhā* is *Parā Śakti*.

अस्य स्यात्पुष्टिरित्येषा संविद्देवी तथोदितात्
ध्यानात्संजल्पसंमिश्राद् व्यापाराच्चापि बाह्यतः ।
Asya syātpuṣṭirityeṣā saṃviddevī tathoditāt
Dhyānātsañjalpasaṃmiśrād vyāpāràccāpi bāhyataḥ. (117)

स्फुटीभूता सती भाति तस्य तादृक्फलप्रदा
पुष्टिः शुष्कस्य सरसीभावो जलमतः सितम् ।
Sphutībhūtā satī bhāti tasya tādṛkphalapradā
Puṣṭiḥ śuṣkasya sarasībhāvo jalamataḥ sitam. (118)

अनुगम्य ततो ध्यानं तत्प्रधानं प्रतन्यते
ये च स्वभावतो वर्णा रसनिःष्यन्दिनो यथा ।
Anugamya tato dhyānaṃ tatpradhānaṃ pratanyate
Ye ca svabhāvato varṇā rasaniḥṣyandino yathā. (119)

दन्त्यौष्ठ्यदन्त्यप्रायास्ते कैश्चिद्वर्णैः कृताः सह
तं बीजभावमागत्य संविदं स्फुटयन्ति ताम् ।
Dantyauṣṭhyadantyaprāyāste kaiścidvarṇaiḥ kṛtāḥ saha
Taṃ bījabhāvamāgatya saṃvidaṃ sphutayanti tām. (120)

पुष्टिं कुरु रसेनैनमाप्याययतरामिति
संजल्पोऽपि विकल्पात्मा किं तामेव न पूरयेत् ।
Puṣṭiṃ kuru rasenainamāpyāyayatarāmiti
Sañjalpo'pi vikalpātmā kiṃ tāmeva na pūrayet. (121)

अमृतेयमिदं क्षीरमिदं सर्पिर्बलावहम्
तेनास्य बीजं पुष्णीयामित्येनां पूरयेत्क्रियाम् ।
Amṛteyamidaṃ kṣīramidaṃ sarpirbalāvaham
Tenāsya bījaṃ puṣṇīyāmityenāṃ pūrayetkriyām. (122)

The name of the *saṃvid* deity of *Śiva* is *Puṣṭi*. She is white and clean as a dry pond becomes fresh with rainy water. She bestows the aspirant with good fruits as bliss who contemplates on her either by meditation or by external process. Hence one contemplates on *Puṣṭi*. The letters (or Syllables) which are natural to utter, clarify that *Puṣṭi*-form of *Saṃvid* by acquiring the seed-form. Does this powerfull curd, powerfull clarified butter, He strengthens the mercury of the body by this element, the power *Puṣṭi*. Hence we must fulfill this process. (117-122)

तस्माद्विश्वेश्वरो बोधभैरवः समुपास्यते
अवच्छेदानवच्छिद्भ्यां भोगमोक्षार्थिभिर्जनैः ।
Tasmādviśveśvaro bodhabhairavaḥ samupāsyate
Avacchedānavacchidbhyāṃ bhogamokṣārthibhirjanaiḥ. (123)

So the worship of *Viśveśvara Saṃvid Bhairava* accomplishes by the desires of enjoyment and salvation by the means of determination and non-determination.

येऽप्यन्यदेवताभक्ता इत्यतो गुरुरादिशत्
Ye'pyanyadevatābhaktā ityato gururādiśat (124-)

Those who worship otheir deities, also worship this *Saṃvi*t, as is preached by the teacher.(124-)

ये बोधाद्व्यतिरिक्तं हि किंचिद्याज्यतया विदुः ।
तेऽपि वेद्यं विविंचाना बोधाभेदेन मन्वते
Ye bodhādvaytiriktaṃ hi kiñcidyājyatayā viduḥ. (124)
Te'pi vedyaṃ viviñcānā bodhābhedena manvate

Those who know a deity as the seat of worship unlike from the enlightenment (the self-form), they too know the deity as inseparable with *saṃvid*. (124-125)

तेनाविच्छिन्नतामर्शरूपाहन्ताप्रथात्मनः ।
Tenāvicchinnatāmarśarūpāhantāprathātmanaḥ. (125)

स्वयंप्रथस्य न विधिः सृष्ट्यात्मास्य च पूर्वगः
वेद्या हि देवतासृष्टिः शक्तेर्हेतोः समुत्थिता ।
Svayaṃprathasya na vidhiḥ sṛṣṭyātmāsya ca pūrvagaḥ
Vedyā hi devatāsṛṣtiḥ śakterhetoḥ samutthitā. (126)

अहंरूपा तु संवित्तिर्नित्या स्वप्रथनात्मिका
Ahaṃrūpā tu samvittirnityā svaprathanātmikā

Therefore this self-form-deity, who is self-proved and the form of inseparable-invariable *Saṃvid*, does not offer any fulltime method of worship, to create. Actually the creation manifested by the deity is itself knowledgeable for the power. The self-form *Saṃvit* is eternal Light.
(-125-127-)

विधिर्नियोगस्त्र्यंशा च भावना चोदनात्मिका ।
Vidhirniyogastryaṃśā ca bhāvanā codanātmikā. (127)

This worship '*Vidhi niyoga*' is called '*Bhāvanā*', consists of three forms viz. *Sādhya, Sādhana* and *Kartavya*. (-127)

तदेकसिद्धा इन्द्राद्या विधिपूर्वा हि देवताः
अहंबोधस्तु न तथा ते तु संवेद्यरूपताम् ।
Tadekasiddhā indrādyā vidhipūrvā hi devatāḥ
Ahaṃbodhastu na tathā te tu saṃvedyarūpatām. (128)
उन्मग्नामेव पश्यन्तस्तं विदन्तोऽपि नोविदुः
न विदुर्मां तु तत्त्वेनातश्चलन्ति ते ।
Unmagnāmeva paśyantastaṃ vidanto'pi noviduḥ
Na vidurmāṃ tu tattvenātaścalanti te. (129)

The deities of *Vidhi Pramāṇa* like *Indra* can only be proved by the scriptures, the enlightenment of *ahaṃ* is not so. He knows the self as seems to be unknown and He looks at the *Saṃvedyarūpatā*[1].

चलनं तु व्यवच्छिन्नरूपतापत्तिरेव या
देवान्देवयजो यान्तीत्यादि तेन न्यरूप्यत ।
Calanaṃ tu vyavacchinnarūpatāpattireva yā
Devāndevayajo yāntītyādi tena nyarūpyata. (130)

It is in the tradition to attain the inseparable form of that *Saṃvit*. That's why it is said that, they who worship a deity become deity.

निमज्ज्य वेद्यतां ये तु तत्र संविन्मयीं स्थितम्
विदुस्ते ह्यनवच्छिन्नं तद्भक्ता अपि यान्ति माम् ।
Nimajjya vedyatāṃ ye tu tatra saṃvinmayīṃ sthitim
Viduste hynavacchinnaṃ tadbhaktā api yānti māṃ (131)

Those, who know the state of *Saṃvid* in the self-form deity, merge the individual deity and hence they attain Me inseparably.

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1. The form of an intuitive apprehension of oneself without the aid of internal and external sense.

सर्वत्रात्र ह्यहंशब्दो बोधमात्रैकवाचकः
स भोक्तृप्रभुशब्दाभ्यां याज्ययष्टृतयोदितः ।
Sarvatrātra hyahaṃśabdo bodhamātraikavācakaḥ
Sa bhoktṛprabhuśabdābhyāṃ yājyayaṣṭṛtayoditaḥ. *(132)*

This word 'Me' (*aham* in this *Gītā*) is eternally-known. That enlightenment between aspirant and the Lord is said as between *yājya* and *yaṣṭā*.

याजमानी संविदेव याज्या नान्येति चोदितम्
न त्वाकृतिः कुतोऽप्यन्या देवता न हि सोचिता ।
Yājmānī saṃvideva yājyā nānyeti coditam
Na tvākṛtiḥ kuto'pyanyā devatā na hi socitā. *(133)*

The *Saṃvid*, which performs *yajña*, is *yajanīya*, not any other principle, it is said so. No other form exists (in) anywhere nor that *Saṃvid* is of the form of any deity.

विधिश्च नोक्तः कोऽप्यत्र मन्त्रादि वृत्तिधाम वा
सोऽयमात्मानमावृत्य स्थितो जडपदं गतः ।
Vidhiśca noktaḥ ko'pyatra mantrādi vṛttidhāma vā
So'yamātmānamāvṛtya sthito jaḍapadaṃ gataḥ. *(134)*
आवृतानावृतात्मा तु देवादिस्थावरान्तगः
जडाजडस्याप्येतस्य द्वैरूप्यस्यास्ति चित्रता ।
Āvṛtānāvṛtātmā tu devādisthāvarāntagaḥ
Jaḍājaḍasyāpyetasya dvairūpyasyāsti citratā. *(135)*

It says that neither *vidhi vākya* nor any mantra[1] is introduced in this respect. When this *Saṃvid* covers itself by itself, it is inert and this expands itself from deity to any living being-covered and uncovered. Due to the divisions of *Tāra, Mandra, Jñāna, Santāna*[2] etc., this is of infinite-forms, which is primarily inert and conscious. (134-135)

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1. *Veda Vākya* consists of *Brāhmina Vākya* and *Brāhmina Vākya* consists of *Vidhi Vākya, Mantra* is sacred syllable, *Śuddha Vidyā* **2.** *Tāra, Mandra, Jñāna* are different, so present different forms, similarly *Santāna* is from bondages.

तस्य स्वतन्त्रभावो हि किं किं यन्न विचिन्तयेत्
त्रिशिरःशास्त्रे सम्बुद्ध इति वेत्ति यः
ज्ञेयभावो हि चिद्धर्मस्तच्छायाच्छादयेन्न ताम् ।

Tasya svatantrabhavo hi kiṃ kiṃ yanna vicintayet
Triśirahśāstre sambuddha iti vetti yaḥ
Jñeyabhāvo hi ciddharmastacchāyācchādạyenna tām. (136)

It says in the *Triśira Bhairava* that the Freewill of the *Saṃvid* knows everything, nothing exists which He does not know, as one must know. The thing to be known is to know, and it is the religion of Absolute Consciousness. Therefore the Shadow of the body does not overshadow the consciousness.

तेनाजडस्य भागस्य पुद्गलाण्वादिसंज्ञिनः
अनावरणभागांशे वैचित्र्यं बहुधा स्थितम् ।

Tenājaḍasya Bhāgasya pudgalāṇvādisaṃjñinaḥ
Anāvaraṇabhāgāṃśe vaicitryaṃ bahudha sthitam. (137)

Due to this uncovering, the terms matter, atom etc. which are the parts of the consciousness, appear amazingly and infinitely in the section of Pure form of *Saṃvid.*

संविद्रूपे न भेदोऽस्ति वास्तवो यद्यपि ध्रुवे
तथाप्यावृतिनिर्ह्रासतारतम्यात्स लक्ष्यते ।

Saṃvidrūpe na bhedo'sti vāstavo yadyapi dhruve
Tathāpyāvṛtinirhrāsatāratamyātsa lakṣyate. (138)

Though the ever-fixed, unchangeable form of *Saṃvid* does not have any differenciation, yet it appears so due to the coverings and bondages.

तद्विस्तरेण वक्ष्यामः शक्तिपातविनिर्णये
समाप्य परतां स्थौल्यप्रसङ्गे चर्चयिष्यते ।

Tadvistareṇa vakṣyāmaḥ śaktipātavinirṇaye
Samāpya paratāṃ sthaulyaprasaṅge carcayiṣyate. (139)

After completeing the discussion of *Saṃvid* (the *Para Tatva*), we will discuss this in detail in the chapter of *Śaktipātanirṇaya*, the decision of the grace.

अतः कंचित्प्रमातारं प्रति प्रथयते विभुः
पूर्णमेव निजं रूपं कंचिदंशांशिकाक्रमात् ।

Ataḥ kaṃcitpramātāraṃ prati prathayate vibhuḥ
Pūrṇameva nijaṃ rūpaṃ kaṃcidaṃśāṃśikākramāt. (140)

So the *Parameśvara* manifests His complete Light for the self, manifests Himself partially too for some others.

विश्वभावैकभावात्मस्वरूपप्रथनं हि यत्
अणूनां तत्परं ज्ञानं तदन्यदपरं बहु ।

Viśvabhāvaikabhāvātmasvarūpaprathanaṃ hi yat
Aṇūnāṃ tatparaṃ jñānaṃ tadanyadaparaṃ bahu. (141)

That which is pure consciousness of the self-form (the nature), with the supreme *bhāvanā*[1], is the Supreme Knowledge of the *aṇu*[2]. All other knowledges, except this, are incomplete (limited) and of several kinds.

तच्च साक्षादुपायेन तदुपायादिनापि च
प्रथमानं विचित्राभिर्भंगीभिरिह भिद्यते ।

Tacca sākṣādupāyena tadupāyādināpi ca
Prathamānaṃ vicitrābhirbhaṃgībhiriha bhidyate. (142)

That knowledge expands and differentiates itself in various forms (and gestures) by the means of *Śāmbhava, Śākta*[3] etc. or by direct means.

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1. The practice of *Śuddha vikalpa* is *Śāktopāya* consists of *mantra-śakti*, *sat-tarka* and *Śuddha Vidyā*. According to Abinava Gupta in *Tantrasāra*, *Sat-tarka* is the reflection that re-inforces continuity of ideas similar to the *Śuddha vikalpa*, leads to '*Bhāvanā*', the creative contemplation and *svarūpa prathaṇa* is supreme *Bhāvanā*. **2.** the *Puruṣa*. **3.** the *upāyas* (or *yogas*) are divided under four broad heads viz. *anūpaya, śāmbhavopāy*, *śāktopāya* and *āṇavopāya*. *Śāmbhavopāya* leads to *śāktopāya* and *śāktopāya* leads to *āṇavopāya*.

तत्रापि स्वपरद्वारद्वारित्वात्सर्वशोंऽशशः
व्यवधानाव्यवधिना भूयान्भेदः प्रवर्तते ।

Tatrāpi svaparadvāradvāritvāt sarvaśoṃ'śaśaḥ
Vyavadhānāvyavadhinā bhūyānbhedaḥ pravartate. (143)

That difference depends on *sva-para, dvāra-dvāri, sarvāṃśataḥpūrṇāṃśataḥ* and *vyavadhāna-vyavadhānābhāva*, creats many differences.

ज्ञानस्य चाभ्युपायो यो न तदज्ञानमुच्यते
ज्ञानमेव तु तत्सूक्ष्मं परं त्विच्छात्मकं मतम् ।

Jñānasya cābhyupāyo yo na tadajñānamucyate
Jñānameva tu tatsūkṣmaṃ paraṃ tvicchātmakaṃ matam (144)

That can not be said ignorance which is the means (*yoga*) of *jñāna*. (The *Saṃvid*-form is the means of *jñāna* too). That form is believed as the desirable mean.

उपायोपेयभावस्तु ज्ञानस्य स्थौल्यविश्रमः
एषैव च क्रियाशक्तिर्बन्धमोक्षैककारणम् ।

Upāyopeyabhāvastu jñānasya sthaulyaviśramaḥ
eṣaiva ca kriyāśaktirbandhamokṣaikakāraṇam. (145)

It is simply an enjoyable illusion that the same knowledge appears differently in infinite forms through the means. This is the Power of action which is the sole cause of bondage and liberation.

तत्राद्ये स्वपरामर्शे निर्विकल्पैकधामनि
यत्स्फुरेत्प्रकटं साक्षात्तदिच्छाख्यं प्रकीर्त्तितम् ।

Tatrādye svaparāmarśe nirvikalpaikadhāmani
Yatsphuretprakaṭaṃ sākṣāttadicchākhyaṃ prakīrttitam. (146)

This is known as *icchopāya*[1] which gleams vividly in this situation of non-discursive self-revelation.

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1. *Icchopāya* is *sākṣāt upāya* is *śāmbhava upāya*.

यथा विस्फुरितदृशामनुसन्धिं विनाप्यलम्
भाति भावः स्फुटस्तद्वत्केषामपि शिवात्मता ।

Yathā visphuritadṛśāmanusandhiṃ vināpyalam
Bhāti bhāvaḥ sphuṭastadvatkeṣāmapi Śivātmatā. (147)

भूयो भूयो विकल्पांशनिश्चयक्रमचर्चनात्
यत्परामर्शमभ्येति ज्ञानोपायं तु तद्विदुः ।

Bhūyo bhūyo vikalpāṃśaniścayakramacarcanāt
Yatparāmarśamabhyeti jñānopāyaṃ tu tadviduḥ. (148)

There are some people who feel apparently the *Śivātma* state as the clairvoyants can know the matter clearly without any means. This should be known as *jñānopāya*, which an aspirant attains through the remembrance of *vikalpāṃśa*[1] repeatedly.

यत्तु तत्कल्पनाक्लृप्तबहिर्भूतार्थसाधनम्
क्रियोपायं तदाम्नातं भेदो नात्रापवर्गगः ।

Yattu tatkalpanāklṛptabahirbhūtārthasādhanam
Kriyopāyaṃ tadāmnātaṃ bhedo nātrāpavargagaḥ. (149)

This is known as *kriyopāya* which is the means of the external meaning of that imaginative differences. Here, exists no differences as *apavarga*.

यतो नान्या क्रिया नाम ज्ञानमेव हि तत्तथा
रूढेर्योगान्ततां प्राप्तमिति श्रीगमशासने ।

Yato nānyā kriyā nāma jñānameva hi tattathā
Rūṛheryogāntatāṃ prāptamiti Śrīgamaśāsane. (150)

Kriyā is not the other thing. This is knowledge for this has attained the Supreme of *yoga* through tradition, as is said in the *Śrīgamaśāstra*.

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1. *Śuddha vikalpa*

योगो नान्यः क्रिया नान्या तत्त्वारूढा हि या मतिः
स्वचित्तवासनाशान्तौ सा क्रियेत्यभिधीयते ।
Yogo nānyaḥ krīyā nānyā tattvārūrhā hi yā matiḥ
Svacittavāsanāśāntau sā kriyetyabhidhīyate. (151)

Yoga is not a different thing. *Kriyā* too is not different. The intellect, settled in the principle, after extinction of the impurities of the mind, is called *kriyā*.

स्वचित्ते वासनाः कर्ममलमायाप्रसूतयः
तासां शान्तिनिमित्तं या मतिः संवित्स्वभाविका ।
Svacitte vāsanāḥ karmamalamāyāprasūtayaḥ
Tāsāṃ śantinimittaṃ yā matiḥ saṃvitsvabhāvikā. (152)
सा देहारम्भिबाह्यस्थतत्त्वव्राताधिशायिनी
क्रिया सैव च योगः स्यात्तत्त्वानां चिल्लयीकृतौ ।
Sā dehārambhibāhyasthatattvavrātādhiśāyinī
Kriyā saiva ca yogaḥ syāttattvānāṃ cillayīkṛtau. (153)

The intellect of *saṃvit*-nature, which extinguishes the impurities of mind produced by *karma-mala* and *māyā*, is *kriyā*, sets forth the primal and external principle-groups of the body, That is called *yoga* when these principles dissolve in the mind. (152-153)

लोकेऽपि किल गच्छामीत्येवमन्तः स्फुरैव या
सा देहं देशमक्षांश्चाप्याविशन्ती गतिक्रिया ।
Loke'pi kila gacchāmītyevamantaḥ sphuraiva yā
Sā dehaṃ deśamakṣāṃścāpyāviśantī gatikriyā. (154)

That movement, passes through the entire body and senses, which is called *kriyā*, gleams in the inner soul as "I go", and in the world too.

तस्मात्क्रियापि या नाम ज्ञानमेव हि सा ततः
ज्ञानमेव विमोक्षाय युक्तं चैतदुदाहृतम् ।
Tasmātkriyāpi yā nāma jñānameva hi sā tataḥ
Jñānameva vimokṣāya yuktaṃ caitadudāhatam. (155)

Hence that which is *kriyā*, is knowledge too. So it is rightly said that the knowledge is the correct means of salvation.

मोक्षो हि नाम नैवान्यः स्वरूपप्रथनं हि सः
स्वरूपं चात्मनः संविन्नान्यत्तत्र तु याः पुनः।
Mokṣo hi nāma naivānyaḥ svarūpaprathanaṃ hi saḥ
Svarūpaṃ cātmanaḥ saṃvinnānyattatra tu yāḥ punaḥ. *(156)*
क्रियादिकाः शक्तयस्ताः संविद्रूपाधिका नहि
असंविद्रूपतायोगाद्धर्मिणश्चानिरूपणात् ।
Kriyādikāḥ śaktayastāḥ saṃvidrūpādhikā nahi
Asaṃvidrūpatāyogāddharmiṇaścānirūpaṇāt. *(157)*

The salvation is not the other thing but the expansion of the the Self-form (i.e. nature of the Self or essence of the Self). And the Self-form is *Ātmasaṃvit*. The power of *kriyā* etc. in that are not *Saṃvit*-forms for these are alongwith *Asaṃvid*-form and not with the religion. (156-157)

परमेश्वरशास्त्रे हि न च काणाददृष्टिवत्
शक्तीनां धर्मरूपाणामाश्रयः कोऽपि कथ्यते ।
Parameśvaraśāstre hi na ca kāṇādadṛṣṭivat
Śaktīnāṃ dharmarupāṇāmāśrayaḥ ko'pi kathyate. (158)

The powers of *dharmarūpa* do not have any base, explained in the *Parameśvara Śāstra*, as the same is described in Vaiśeṣika philosophy.

ततश्च दृक्कियेच्छाद्या भिन्नाश्चेच्छक्तयस्तथा
एकः शिव इतीयं वाग्वस्तुशून्यैव जायते ।
Tataśca dṛkkiyecchādyā bhinnāścecchaktayastathā
Ekaḥ Śiva itīyaṃ vāgvastuśūnyaiva jāyate (159)

Here, if the relation of *Dharma-dharmī* between *śakti* and *śaktimāna* were established as is stated in Vaiśeṣika philosophy, the power of desire-knowledge-action would be different. Then the statement 'the *Śiva* is One' would be meaningless.

तस्मात्संवित्त्वमेवैतत्स्वातन्त्र्यं तत्तदप्यलम्
विविच्यमानं बह्वीषु पर्यवस्यपि शक्तिषु ।
Tasmātsaṃvittvamevaitatsvātantryaṃ tattadapyalam
Vivicyamānaṃ bahvīṣu paryavasyapi śaktiṣu. *(160)*

Hence this *Saṃvit*-State is the Absolute Freedom. After the analysis; this culminates in infinite powers.

यतश्चात्मप्रथा मोक्षस्तन्नेहाशङ्क्यमीदृशम्
नावश्यं कारणात्कार्यं तज्ज्ञान्यपि न मुच्यते ।
yataścātmaprathā mokṣastannehāśaṅkyamīdṛśam
Nāvaśyaṃ kāraṇātkāryaṃ tajjñānyapi na mucyate. *(161)*

Since the knowledge of the Self is salvation, this should not be doubted here with the statement that a cause (certainly) does cause an action leads to non-salvation (i.e. a wise man attains salvation).

यतो ज्ञानेन मोक्षस्य या हेतुफलतोदिता
न सा मुख्या, ततो नायं प्रसंग इति निश्चितम् ।
Yato jñānena mokṣasya yā hetuphalatoditā
Na sā mukhyā, tato nāyaṃ prasaṅga iti niścitam. *(162)*

What is discussed as cause and action, in knowledge-leads-salvation, is not so important. Hence it is certainly irrelevant.

एवं ज्ञानस्वभावैव क्रिया स्थूलत्वमात्मनि
यतो वहति तेनास्यां चित्रता दृश्यतां किल ।
Evaṃ jñānasvabhāvaiva kriyā sthūlatvamātmani
Yato vahati tenāsyāṃ citratā dṛśyatāṃ kila. *(163)*

Hence the action is the nature of knowledge, and since it contains the gross forms so we watch and find this amazing divergence.

क्रियोपायेऽभ्युपायानां ग्राह्यबाह्यविभेदिनाम्
भेदोपभेदवैविध्यान्निः संख्यत्वमवान्तरात् ।
Kriyopāye' bhyupāyānāṃ grāhyabāhyavibhedināṃ
Bhedopabhedavaividhyānniḥ saṃkhyatvamavāntarāt. (164)

There exists numerousity in the receptive and external means of divergence in *kriyopāya*[1] due to different variety and *avāntarabheda*[2].

अनेन चैतत्प्रध्वस्तं यत्केचन शशङ्किरे
उपायभेदान्मोक्षेऽपि भेदः स्यादिति सूरयः ।
Anena caitatpradhvastaṃ yatkecana śaśaṅkire
Upāyabhedānmokṣe 'pi bhedaḥ syāditi sūrayaḥ. (165)

Hence the scholars, who believe in divergence and doubt that the salvation too will be of difference due to the difference of means, should be sure that their doubts are eradicated.

मलतच्छक्तिविध्वंसतिरोभूच्युतिमध्यतः
हेतुभेदेऽपि नो भिन्ना घटध्वंसादिवृत्तिवत् ।
Malatacchaktividhvaṃsatirobhūcyutimadhyataḥ
Hetubhede 'pi no bhinnā ghatadhvaṃsādivṛttivat. (166)

Inspite of the difference of cause between ignorance and its power, the salvation is untouched by the difference, being not-different, as the breaking of pots is breaking, the same action takes place inspite of different cause of breaking in two pots.

तदेतत्त्रिविधत्वं हि शास्त्रे श्रीपूर्वनामनि
आदेशि परमेशित्रा समावेशविनिर्णये ।
Tadetattrividhatvaṃ hi Śāstre Srīpūrvanāmani
Ādeśi parameśitrā samāveśavinirṇaye. (167)

The Lord (*Parameśvara*) has said in the *Śrīpūrvaśastra* about the trinity (of *upāyas*) in context of *samaveśa nirṇaya*[3].

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1. *Āṇava upāya* is also known as *kriyopāya*. **2.** (Already discussed)
3. The principle of absorption in the Divine Consciousness.

अकिंचिच्चिन्तकस्यैव गुरुणा प्रतिबोधतः
उत्पद्यते य आवेशः शाम्भवोऽसावुदीरितः ।
Akiñciccintakasyaiva guruṇā pratibodhataḥ
Utpadyate ya āveśaḥ Śāmbhavo'sāvudīritaḥ. *(168)*
उच्चाररहितं वस्तु चेतसैव विचिन्तयन्
यं समावेशमाप्नोति शाक्तः सोऽत्राभिधीयते ।
Uccārarahitaṃ vastu cetasaiva vicintayan
Yaṃ samāveśamāpnoti Śāktaḥ so'trābhidhīyate. *(169)*
उच्चारकरणध्यानवर्णस्थानप्रकल्पनैः
यो भवेत्स समावेशः सम्यगाणव उच्यते ।
Uccārakaraṇadhyānavarṇasthānaprakalpanaiḥ
yo bhavetsa samāveśaḥ samyagāṇava ucyate. *(170)*

This is called *Śāmbhavopāya* when the inspiration arises through the spiritual teacher in the heart of a man who thinks nothing. (168)
This is called *Śāktopāya* when an aspirant attains the absorption in Divine Consciousness only through the contemplation over a thing with the unuttered-mind (169)
This is called *Āṇavopāya* when an aspirant attains that absorption through utterance, senses, contemplation, syllable and the imaginations of place (or *mandala*). (170)

अकिंचिंचिन्तकस्येति विकल्पानुपयोगिता
तया च झटिति ज्ञेयसमापत्तिर्निरूप्यते ।
Akiñciñcintakasyeti vikalpānupayogitā
Tayā ca jhaṭiti jñeyasamāpattirnirūpyate. *(171)*

He, whose urge for the knowable is completed and stoped, becomes *Pūrṇa*, the omnipotent. This happens when he finds the uselessness of thought-constructs through this term '*Akiñciccintakasya*'.

सा कथं भवतीत्याह गुरुणातिगरीयसा
ज्ञेयाभिमुखबोधेन द्राक्प्ररूढत्वशालिना ।
Sā katham bhavatītyāha guruṇātigarīyasā
Jñeyābhimukhabodhena drākprarūrhatvaśālinā. (172)

How this (the urge for the knowable) comes to end? So it says that this happens with no time with the inspiration of the *Guru*, the spiritual teacher, the aspirant attains the enlightenment before himself directly.

तृतीयार्थे तसि व्याख्या वा वैयधिकरण्यतः
आवेशश्चास्वतन्त्रस्य स्वतद्रूपनिमज्जनात् ।
Tṛtīyārthe tasi vyākhyā vā vaiyadhikaraṇyataḥ
Āveśaścāsvatantrasya svatadrūpanimajjanāt. (173)
परतद्रूपता शम्भोराद्याच्छक्त्यविभागिनः
तेनायमत्र वाक्यार्थो विज्ञेयं प्रोन्मिषत्स्वयम् ।
Paratadrūptā Śambhorādyācchaktyavibhāginaḥ
Tenāyamatra vākyārtho vijñeyam pronmiṣatsvayam. (174)
विनापि निश्चयेन द्राक् मातृदर्पणबिम्बितम्
मातारमधरीकुर्वत् स्वां विभूतिं प्रदर्शयत् ।
Vināpi niścayena drāk matṛdarpaṇabimbitam
Mātāramadharīkurvat svāṃ vibhūtiṃ pradarśayat. (175)

The technical term '*tasil*' is used (i.e. *tṛtīya*) in *Pratibodha*, that should be explained as '*Vaiyadhikaraṇa*'. *Āveśa* (The absorption or entry) is actually when bounded soul absorbs into the unbounded Absolute due to the free will of that Absolute. So here it is said, what reflects as it is in His own mirror, is consciousness (i.e. the intellect) substentialize the individual soul with purifying the splendour of that. (173-175)

आस्ते हृदयनैर्मल्यातिशये तारतम्यतः
ज्ञेयं द्विधा च चिन्मात्रं जडं चाद्यं च कल्पितम् ।
Āste hṛdayanairmalyātiśaye tāratamyataḥ
Jñeyaṃ dvidhā ca cinmātraṃ jaḍaṃ cādyaṃ ca kalpitam. (176)
इतरत्तु तथा सत्यं तद्विभागोऽयमीदृशः
जडेन यः समावेशः सप्रतिच्छन्दकाकृतिः ।
Itarattu tathā satyaṃ tadvibhāgo'yamīdṛśaḥ
Jaḍena yaḥ samāveśaḥ sapraticchandakākṛtiḥ (177)

चैतन्येन समावेशस्तादात्म्यं नापरं किल
तेनाविकल्पा संवित्तिर्भावनाद्यनपेक्षिणी ।
Caitanyena samāveśastādātmyaṃ nāparaṃ kila
Tenavikalpā saṃvittirbhāvanādyanapekṣiṇī. *(178)*
शिवतादात्म्यमापन्ना समावेशोऽत्र शाम्भवः
तत्प्रसादात्पुनः पश्चाद्भाविनोऽत्र विनिश्चयाः ।
Śivatādātmyamāpannā Samāveśo'tra Śāmbhavaḥ
Tatprasādātpunaḥ paścādbhāvino'tra viniścayāḥ. *(179)*
सन्तु तादात्म्यमापन्ना न तु तेषामुपायता
विकल्पापेक्षया मानमविकल्पमिति ब्रुवन् ।
Santu tādātmyamāpannā na tu teṣāmupāyatā
Vikalpāpekṣayā mānamavikalpamiti bruvan. *(180)*

There are two kinds of knowable - the conscious and the inert. The first, the conscious knowable, is imaginative and the inert knowable is true in its state. The absorption with the inert is like a form of an idol but that is different which is absorbed in the Absolute. Hence the *Ṣāmbhava samāveśa* takes place when the contracted *saṃvit* (the individual), who does not expect *bhāvanā* and who does not have thought construct, absorbs in the *Śiva*. By the grace of that *nirvikalpa parāmarśa* (the non-discursive Absolute), the thought-constructs (as pure thought-construct that this world is the expression of my own power etc.) absorb in the Absolute, (after the attainment of *Śāmbhava Samāveśa*) and never re-create. (176-180)

प्रत्युक्त एव सिद्धं हि विकल्पेनानुगम्यते
गृहीतमिति सुस्पष्टा निश्चयस्य यतः प्रथा ।
Pratyukta eva siddhaṃ hi vikalpenānugamyate
Gṛhītamiti suspaṣṭā niścayasya yataḥ prathā. *(181)*

So this statement must be rejected that the non-discursive expects for the discursive, for the discursive represents the knowen only. 'I have known this' certainty arises clearly.

गृह्णामीत्यविकल्पैक्यबलात्तु प्रतिपद्यते
अविकल्पात्मसंवित्तौ या स्फुरत्तैव वस्तुनः ।
Gṛhṇāmītyavikalpaikyabalāttu pratipadyate
Avikalpātmasaṃvittau yā sphurattaiva vastunaḥ. (182)

'I am knowing', this certainty arises out of non-discursive substratum, the unity of knowledge. This is *siddhi* which gleams out of non-discursive self-knowledge.

सा सिद्धिर्न विकल्पात्तु वस्त्वपेक्षाविवर्जितात्
केवलं संविदः सोऽयं नैर्मल्येतरविश्रमः ।
Sā siddhirna vikalpāttu vastvapekṣāvivarjitāt
Kevalaṃ saṃvidaḥ so'yaṃ nairmalyetaraviśramaḥ. (183)

That is *siddhi*, not the thought-construct imagines what is without expectation. This is the other delusion of the incontaminated *saṃvit*.

यद्विकल्पानपेक्षत्वसापेक्षत्वे निजात्मनि
निशीथेऽपि मणिज्ञानी विद्युत्कालप्रदर्शितान् ।
yadvikalpānapekṣatvasāpekṣatve nijātmani
Niśīthe'pi maṇijñanī vidyutkālapradarśitān. (184)

This is simply a delusion that the soul experiences relativity and the absoluteness of the thought-construct. But he who has the knowledge of a gem, can know the other things.

तांस्तान्विशेषांश्चिनुते रत्नानां भूयसामपि
नैर्मल्यं संविदश्चेदं पूर्वाभ्यासवशादथो ।
Tāṃstānviśeṣāṃścinute ratnānāṃ bhūyasāmapi
Nairmalyaṃ saṃvidaścedaṃ pūrvābhyāsavaśādatho. (185)

The knower of a gem can know the subtle qualities of jewels even in the lightning of midnight. This is the purity of *Saṃvid* which appears out of previous lives.

अनियन्त्रेश्वरेच्छात इत्येतच्चर्चयिष्यते
पंचाशद्विधता चास्य समावेशस्य वर्णिता ।
Aniyantreśvarecchāta ityetaccarcayiṣyate
Pañcāśadvidhatā cāsya samāveśasya varṇitā. (186)

Behind this happening (the appearance of the *Saṃvid*), the cause is the desire (the *svātantrya* itself) of the Lord. This will be discussed further. There exist fifty differences in this *samāveśa* (the absorption) on the basis of the principles and its existing different gleams.

तत्त्वषट्त्रिंशकैतत्स्थस्फुटभेदाभिसन्धितः
एतत्तत्वान्तरे यत्पुंविद्याशक्त्यात्मकं त्रयम् ।
Tattvaṣaṭtriṃśakaitatsthasphuṭabhedābhisandhitaḥ
Etattatvāntare yatpuṃvidyāśaktyātmakaṃ trayam. *(187)*

In these principles, the three principles, the *Puruṣa*, the *suddha vidyā* and the *śakti*, are *Ambodhi, Kāṣṭhā* and *jvalana* in differness. (187, 188)

अम्भोधिकाष्ठाज्वलनसंख्यैर्भेदैर्यतः क्रमात्
पुंविद्याशक्तिसंज्ञं यत्तत्सर्वव्यापकं यतः ।
Ambodhikāṣṭhajvalanasaṅkhyairbhedairyataḥ kramāt
Puṃvidyāśaktisañjñaṃ yattatsarvavyāpakaṃ yataḥ. *(188)*

Since there are the principles, i.e. *Puruṣa, Vidyā* and *Śakti*, and these are eternal and omnipresent so these are well calculated.

अव्यापकेभ्यस्तेनेदं भेदेन गणितं किल
अशुद्धिशुद्ध्यमानत्वशुद्धितस्तु मिथोऽपि तत् ।
Avyāpakebhyastenedaṃ bhedena gaṇitaṃ kila
Aśuddhiśuddhyamānatvaśuddhitastu mitho'pi tat. *(189)*

So, these are calculated in differences in comparison to the non-eternal principles. These three are *Aśuddhi, Śudhyamānatva and Śuddhi*.

भूतान्यध्यक्षसिद्धानि कार्यहेत्वनुमेयतः
तत्त्ववर्गात्पृथग्भूतसमाख्यान्यत एव हि ।
Bhūtānyadhyakṣasiddhāni kāryahetvanumeyataḥ
tattvavargātpṛthagbhūtasamākhyānyata eva hi. (190)

The five basic elements are known and proved. Hence it is described as different from the principle-groups by the law of causation.

सर्वप्रतीतिसद्भावगोचरं भूतमेव हि
विदुश्चतुष्टये चात्र सावकाशे तदास्थितिम् ।
Sarvapratītisadbhāvagocaraṃ bhūtameva hi
Viduścatuśṭaye cātra sāvakāśe tadāsthitim. (191)

Since these five elements are affectionately considered by the all, the scholars accept the state of four principles including the space.

रुद्रशक्तिसमावेशः पंचधा ननु चर्च्यते
कोऽवकाशो भवेत्तत्र भौतावेशादिवर्णने ।
Rudraśaktisamāveśaḥ pañcadhā nanu carcyate
Ko'vakāśo bhavettatra bhautāveśādivarṇane. (192)
प्रसङ्गादेतदितिचेत्समाधिः सम्भवन्नयम्
नास्माकं मानसावर्जी लोको भिन्नरुचिर्यतः ।
Prasaṅgādetaditicetsamādhiḥ sambhavannayam
Nāsmākaṃ mānasāvarjī loko bhinnaruciryataḥ. (193)

There are said to be five kinds of *Rudra Śakti*'s *Samaveśa*. Is it the occasion to describe the fearfull absorption etc.? Can we say, the five principles are described here for the context? Though it consists of solution, yet this cannot satisfy our minds because the social interests are different. (192-193)

उच्यते द्वैतशास्त्रेषु परमेशाद्विभेदिता
भूतादीनां यथा सात्र न तथा द्वयवर्जिते ।
Ucyate dvaitaśastreṣu parameśādvibheditā
Bhūtādīnāṃ yathā sātra na tathā dvayavarjīte. (194)

The descriptions of these five principles etc. and its differences with *Paramaśvara* in the *Dvaitaśāstras*[1] are not the same as described in this *dvaitarahita śāstra* (the monistic scripture).

यावान्षट्त्रिशंकः सोऽयं यदन्यदपि किंचन
एतावती महादेवी रुद्रशक्तिरनर्गला ।
Yāvānṣaṭtrimśakaḥ so'yaṃ yadanyadapi kiñcana
Etāvatī mahādevī rudraśaktiranargalā. (195)

These groups of thirty six principles and the *bhuvana* etc. are free and these are *Mahādevi Rudraśakti* herself.

तत एव द्वितीयेऽस्मिन्नधिकारे न्यरूप्यत
धरादेर्विश्वरूपत्वं पांचदश्यादिभेदतः ।
Tata eva dvitīye'sminnadhikāre nyarūpyata
Dharāderviśvarūpatvaṃ pāñcadaśyādibhedataḥ. (196)

Though these all are the light (on manifestation) of the *Rudraśakti*, in the *Śrīpūrvaśāstra*, (second chapter), the universal form of the earth etc. are described with the fifteen differences (or divergence).

तस्माद्यथा पुरस्थेऽर्थे गुणाद्यंशांशिकामुखात्
निरंशभावसंबोधस्तथैवात्रापि बुध्यताम् ।
Tasmādyathā purasthe'rthe guṇādyaṃśāṃśikāmukhāt
Niraṃśabhāvasaṃbodhastathaivātrāpi budhyatām. (197)

Therefore, here it is clear that we know the complete pot only by seeing the pot partly with its qualities.

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1. The scriptures of dualistic philosophy.

अत एवाविकल्पत्वध्रौव्यप्राभववैभवैः
अन्यैर्वा शक्तिरूपत्वाद्धर्मैः स्वसमवायिभिः ।
Ata evāvikalpatvadhrauvyaprābhavavaibhavaiḥ
Anyairvā śaktirūpatvāddharmaiḥ svasamavāyibhiḥ. *(198)*

सर्वशोऽप्यथ वांशेन तं विभुं परमेश्वरम्
उपासते विकल्पौघसंस्काराद्ये श्रुतोत्थितात् ।
Sarvaśo'pyatha vāṃśena taṃ vibhuṃ Parameśvaram
Upāsate vikalpaughasaṃskārādye Śrutotthitāt. *(199)*

ते तत्तत्स्वविकल्पान्तःस्फुरत्तद्धर्मपाटवात्
धर्मिणं पूर्णधर्मौघमभेदेनाधिशेरते ।
Te tattatsvavikalpāntaḥ sphruttaddharmapāṭavāt
Dharmiṇaṃ pūrṇadharmaughamabhedenādhiśerate. *(200)*

They, who worship partly or completely the all-pervasive God by the religion of thought-construct groups' conditioning, non-discursive, godliness, essence of power not different to the integrity, find the religionity of the integrated religions of self-conscience gleam. (198-200).

ऊचिवानत एव श्रीविद्याधिपतिरादरात्
त्वत्स्वरूपमविकल्पमक्षजा
कल्पने न विषयीकरोति चेत्
अन्तरुल्लिखितचित्रसंविदो
नो भवेयुरनुभूतयः स्फुटाः ।
Ūchivānata eva Śrīvidyādhipatirādarāt
Tvatsvarūpamavikalpamakṣajā
Kalpane na viṣayīkaroti cet
Antarullikhitacitrasaṃvido
No bhaveyuranubhūtayaḥ sphuṭāḥ. *(201)*

That's why *Śrī Vidyapati* said it affectionately, if the non-discursive concept, formed out of senses, does not make your non-discursive Self-form (*svarūpa*)[1], the subject of imagination, the feelings of inner knowledge will not gleam.

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1. Essential nature of the Self

तदुक्तं श्रीमतङ्गादौ स्वशक्तिकिरणात्मकम्
अथ पत्युरधिष्ठानमित्याद्युक्तं विशेषणैः ।
Taduktaṃ Śrīmataṅgādau svaśaktikiraṇātmakam
Atha patyuradhiṣṭhānamityādyuktaṃ viśeṣaṇaiḥ. (202)
तस्यां दिवि सुदीप्तात्मा निष्कम्पोऽचलमूर्तिमान्
काष्ठा सैव परा सूक्ष्मा सर्वदिक्कामृतात्मिका ।
Tasyāṃ divi sudīptātmā niṣkampo'calamūrtimān
Kāṣṭhā saiva parā sūkṣmā sarvadikkāmṛtātmikā. (203)
प्रध्वस्तावरणा शान्ता वस्तुमात्रातिलालसा
आद्यन्तोपरता साध्वी मूर्तित्वेनोपचर्यते ।
Pradhvastāvaraṇā śāntā vastumātrātilālasā
Ādyantoparatā sādhvī mūrtitvenopacaryate. (204)

The same thing is said in the *Matanga Śāstra* that the rays in the form of self-power, are the substratum of the Lord. This is an objective. In that lightship power, the Absolute Light, stainless and immoveable idol *Śiva* is present. She herself is the supreme state of the power. She is to be worshiped as subtle, pervaded in all directions, external immortality, veilless, gleaming and unending, tranquilled form of *sādhvī*.

तथोपचारस्यात्रैतन्निमित्तं सप्रयोजनम्
तन्मुखा स्फुटता धर्मिण्याशु तन्मयतास्थितिः ।
Tathopacārasyātraitannimittaṃ saprayojanam
Tanmukhā sphuṭatā dharmiṇyāśu tanmayatāsthitiḥ (205)
त एव धर्माः शक्त्याख्यास्तैस्तैरुचितरूपकैः
आकारैः पर्युपास्यन्ते तन्मयीभावसिद्धये ।
Ta eva dharmāḥ śaktyākhyāstaistairucitarūpakaīḥ
Ākāraiḥ paryupāsyante tanmayībhāvasiddhaye. (206)

The power is the means which gleams in order to attain the absorption in *Śiva*. To attain the *siddhi* of *Śiva*-state, *śakti* is to be worshiped in various forms.

तत्र काचित्पुनः शक्तिरनन्ता वा मिताश्च वा
आक्षिपेद्धवतासत्त्वन्यायाद् दूरान्तिकत्वतः ।
Tatra kācitpunaḥ śaktiranantā vā mitāśca vā
Ākṣipeddhavatāsattvanyāyād dūrāntikatvataḥ. *(207)*

In that, a power spreads like veil over the finite and infinite things.

तेन पूर्णस्वभावत्वं प्रकाशत्वं चिदात्मता
भैरवत्वं विश्वशक्तीराक्षिपेद्व्यापकत्वतः ।
Tena pūrṇasvabhāvatvaṃ prakāśatvaṃ cidātmatā
Bhairavatvaṃ viśvaśaktīrākṣipedvyāpakatvataḥ. *(208)*
सदाशिवादयस्तूर्ध्वव्याप्त्यभावादधोजुषः
शक्तीः समाक्षिपेयुस्तदुपासान्तिकदूरतः ।
Sadāśivādayastūrdhvavyāptyabhāvādadhojuṣaḥ
Śaktīḥ samākṣipeyustadupāsāntikadūrataḥ. *(209)*

Śiva encircles the complete nature, self-effulgence, *saṃvid, Bhairava*-state and total power for He is eternal, whereas *Sadāśiva* encircles, in the lower scale, the power present nearby or far from the worship for He is not omnipresent.

इत्थं-भावे च शाक्ताख्यो वैकल्पिकपथक्रमः
इह तूक्तो यतस्तस्मात् प्रतियोग्यविकल्पकम् ।
Itthaṃ-bhāve ca śāktākhyo vaikalpikapathakramaḥ
Iha tūkto yatastasmāt pratiyogyavikalpakam. *(210)*

In this type of *bhāvnā*, the *krama*[1] of an alternative way viz. *Śākta*, is present, but here what is described is not the alternative.

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1. Realization of Self by means of *Kriyā yoga*.

अविकल्पपथारूढो येन येन पथा विशेत्
धरासदाशिवान्तेन तेन तेन शिवीभवेत्।

Avikalpapathārūrho yena yena pathā viśet
Dharāsadāśivāntena tena tena śivībhavet. (211)

The person, who dwells in the path of non-discursive state, when absorbs in any state from the earth to *Śiva*-state, attains the *Śivatva* in every state.

निर्मले हृदये प्राग्र्यस्फुरद्भूम्यंशभासिनी
प्रकाशे तन्मुखेनैव संवित्परशिवात्मता ।

Nirmale hṛdaye prāgryasphuradbhūmyaṃśabhāsinī
Prakāśe tanmukhenaiva saṃvitparaśivātmatā. (212)

The Light appears in the pure (dross-less) heart as an integrated form and with the touch of gleaming state, itself causes the *Śāmbhava Samāveśa*.

एवं परेच्छाशक्त्यंशसदुपायमिमं विदुः
शाम्भवाख्यं समावेशं सुमत्यन्तेनिवासिनः।

Evaṃ parecchāśaktyaṃśasadupāyamimaṃ viduḥ
Śāmbhavākhyaṃ samāveśaṃ sumatyantenivāsinaḥ. (213)

Hence Somadeva, the discple of Sumatinātha, accepts this means of willpower as the *Śāmbhava Samāveśa*.

शाक्तोऽथ भण्यते चेतोधीमनोहंकृतिः स्फुटम्
सविकल्पतया मायामयमिच्छादि वस्तुतः ।

Śākto'tha bhaṇyate cetodhīmanohaṃkṛtiḥ sphuṭam
Savikalpatayā māyāmayamicchādi vastutaḥ. (214)

Now the *Śāktopāya* is being described. This is a collective form of mindstuff (*citta*), intellect (*buddhi*), mind (*mana*) and ego (*ahaṃkāra*). This is full of *Māyā* for this posseses the thought-constructs, but actually this is desire etc. (i.e. knowledge and action).

अभिमानेन सङ्कल्पाध्यवसायक्रमेण यः
शाक्तः स मायोपायोऽपि तदन्ते निर्विकल्पकः ।
Abhimānena saṅkalpādhyavasāyakrameṇa yaḥ
Śāktaḥ sa māyopayo'pi tadante nirvikalpakaḥ (215)

The *Śākta Samāveśa*, which takes place due to its own vow and will, transforms into non-destructive-state through it is *Māyopāya*.

पशोर्वै याविकल्पा भूर्दशा सा शाम्भवी परम्
अपूर्णा मातृदौरात्म्यात्तदपाये विकस्वरा ।
Paśorvai yāvikalpā bhūrdaśā sā śāmbhavī param
Apūrṇā matṛdaurātmyāttadapāye viksvarā. (216)

When the incomplete state of thought-contruct of *Paśu-Pramātā* takes place out of the ego of being *Pramātā*, that becomes the state of *vikasvara Parama Śhāmbhavī* (due to the destruction of that).

एवं वैकल्पिकी भूमिः शाक्ते कर्तृत्ववेदने
यस्यां स्फुटे परं त्वस्यां सङ्कोचः पूर्वनीतितः ।
Evaṃ vaikalpikī bhūmiḥ śākte kartṛtvavedane
Yasyāṃ sphuṭe paraṃ tvasyāṃ saṃkocaḥ pūrvanītitaḥ. (217)

तथा सङ्कोचसम्भारविलायनपरस्य तु
सा यथेष्टान्तराभासकारिणी शक्तिरुज्ज्वला ।
Tathā saṅkocasambhāravilāyanaparasya tu
Sā yatheṣṭāntarābhāsakāriṇī Śaktirujjvalā. (218)

In that thought-construct state, the *Śākta* knowledge and action gleam together, but in accordance with the previous system, there remains contraction (limitation). Again in that state, the pure *Śākta*-state reflects that gleams enough internally.

ननु वैकल्पिकी किं धीराणवे नास्ति तत्र सा
अन्योपायात्र तूच्चाररहितत्वं न्यरूपयत् ।
Nanu vaikalpikī kiṃ dhīrāṇave nāsti tatra sā
Anyopāyātra tūccārahitatvaṃ nyarūpayat. (219)

The answer to the question, does the *āṇavopāya* not have the intellect of thought-construct, is that exists with other means like utterance etc. Here it is described as without utterance.

उच्चारशब्देनात्रोक्ता बह्वन्तेन तदादयः
शक्त्युपाये न सन्त्येते भेदाभेदौ हि शक्तिता ।
Uccāraśabdenātroktā bahvantena tadādayaḥ
Śaktyupāye na santyete bhedābhedau hi śaktitā. (220)

Here, the utterance must be understood as the utterance etc. for it is plural in the *śloka*. These do not present in *Śāktopāya*. *Bhedābheda* is prominent there.

अणुर्नाम स्फुटो भेदस्तदुपाय इहाणवः
विकल्पनिश्चयात्मैव पर्यन्ते निर्विकल्पकः ।
Aṇurnāma sphuṭo bhedastadupāya ihāṇavaḥ
Vikalpaniścayātmaiva paryante nirvikalpaḥ. (221)

Vividly *Aṇu* is difference. *Āṇavopāya* is the means in which it exists. It is the certain form of thought-construct. It leads towards non-discursive state.

ननु धीमानसाहंकृत्पुमांसो व्याप्नुयुः शिवम्
नाधोवर्तितया तेन कथितं कथमीदृशम् ।
Nanu dhīmānsāhaṃkṛtpumaṃso vyapnuyuḥ Śivam
Nādhovartitayā tena kathitaṃ kathamīdṛśam. (222)

The question is, since the *puruṣas* can not attain the *Śiva* because of their egos, clouded their intellects and minds, how such is said, there is possibility (of means to attain the *Śiva Samāveśa* through intellect etc.)?

उच्यते वस्तुतोऽस्माकं शिव एव यथाविधः
स्वरूपगोपनं कृत्वा स्वप्रकाशः पुनस्तथा ।
Ucyate vastuto'smākaṃ Śiva eva yathāvidhaḥ
Svarūpagopanaṃ kṛtvā svaprakāśaḥ punastathā. (223)

The reply is, according to we monists', actually *Śiva* Himself conceals His Real Nature (the True-form or *Svarūpa*) by dint of His Free-Will-Law (*Svātantrya*) and again reveals his light in the same way.

द्वैतशास्त्रे मतङ्गादौ चाप्येतत्सुनिरूपितम्
अधोव्याप्तुः शिवस्यैव स प्रकाशो व्यवस्थितः ।
येन बुद्धिमनोभूमावपि भाति परं पदम् ।
Dvaitaśāstre Mataṅgadau cāpyetatsunirūpitam
Adhovyāptuḥ Śivasyaiva sa prakāśo vyavasthitaḥ. (224)
Yena buddhimanobhūmāvapi bhāti paraṃ padam. (225)

This is also beautifully described in the dualistic text, *Mataṅga Tantrạ*. Intellect etc. are the organized Light of same *Śiva*, through which this light of higher state reflects (*ābhāsa*, self-manifestation) on the planes of intellect and mind. (224-225)

द्वावप्येतौ समावेशौ निर्विकल्पार्णवं प्रति
प्रयात एव तद्रूढिं विना नैव हि किंचन ।
Dvāvapyetau samāveśau nirvikalpārṇavaṃ prati
Prayāta eva tadrūdhiṃ vinā naiva hi kiñcana. (226)

Both the absorptions (*Āṇava* and *Śākta*) merge into *nirvikalpaka arṇava*, i.e. *Śāmbhava* absorption (*samāveśa*), for we attain nothing until we reach this state.

संवित्तिफलभिच्चात्र न प्रकल्प्येत्यतोऽब्रवीत्
कल्पनायाश्च मुख्यत्वमत्रैव किल सूचितम ।
Saṃvittiphalabhiccātra na prakalpyetyato'bravīt
Kalpanāyāśca mukhyatvamatraiva kila sūcitam. (227)

That is why it is said by some sages-we must not imagine the difference in fruits of *Saṃvit*. Here, the importance of imagination is emphasized.

विकल्पापेक्षया योऽपि प्रामाण्यं प्राह तन्मते
तद्विकल्पक्रमोपात्तनिर्विकल्पप्रमाणता ।
Vikalpāpekṣayā yo'pi prāmāṇyaṃ prāha tanmate
Tadvikalpakramopāttanirvikalpapramāṇatā. (228)

He who considers the proof (of non-discursive knowledge) with the expectation of thought-construct, considers the proof only by getting that through the thought-constuct-order.

रत्नतत्त्वमविद्वान्प्राङ्निश्चयोपायचर्चनात्
अनुपायाविकल्पाप्तौ रत्नज्ञ इति भण्यते ।
Ratnatattvamavidvānprānniścayopāyacarcanāt
Anupāyāvikalpāptau ratnajña iti bhaṇyate. (229)

As one, who is considered as a specialist of jewels, without having knowledge of jewel, only knows the non-discursive knowledge by the discussion of pre-means, similarly we understand the knower of *āṇavopāya*.

अभेदोपायमत्रोक्तं शाम्भवं शाक्तमुच्यते
भेदाभेदात्मकोपायं भेदोपायं तदाणवम् ।
Abhedopāyamatroktaṃ śāmbhavaṃ śāktamucyate
Bhedābhedātmakopāyaṃ bhedopāyaṃ tadāṇavam. (230)

Therefore, here, *abhedopāya, bhedābhedātmaka* and *bhedopāya* are called *śāmbhava, śākta* and *āṇavopāya* respectively.

अन्ते ज्ञानेऽत्र सोपाये समस्तः कर्मविस्तरः
प्रस्फुटेनैव रूपेण भावी सोऽन्तर्भविष्यति ।
Ante jñāne'tra sopāye samastaḥ karmavistaraḥ
Prasphuṭenaiva rūpeṇa bhāvī so'ntarbhaviṣyati. (231)

All the actions and activities (including initiation etc), described in the following *ślokas*, merge in the ultimate knowledge i.e. *āṇavapāya.*

क्रिया हि नाम विज्ञानान्नान्यद्वस्तु क्रमात्मताम्
उपायवशतः प्राप्तं तत्क्रियेति पुरोदितम् ।
Kriyā hi nāma vijñānānnānyadvastu kramātmatām
Upāyavaśataḥ prāptaṃ tatkriyeti puroditam. (232)

There exists nothing which is different to *kriya* and *vijñāna*. It is already said, when a thing attains *karma* through *upāya* (means) will convert into *kriyā*.

सम्यग्ज्ञानं च मुक्त्येककारणं स्वपरस्थितम्
यतो हि कल्पनामात्रं स्वपरादिविभूतयः ।
Samyagjñānaṃ ca muktyekakāraṇaṃ svaparasthitam
Yato hi kalpanāmātraṃ svaparādivibhūtayaḥ. (233)

The Right knowledge of Self and non-self[1] is the only cause of salvation, for these are the imaginative splendours (of the same *Parāsaṃvit*).

तुल्ये काल्पनिकत्वे च यदैक्यस्फुरणात्मकः
गुरुः स तावदेकात्मा सिद्धो मुक्तश्च भण्यते ।
Tulye kālpanikatve ca yadaikyasphuraṇātmakaḥ
Guruḥ sa tāvadekātmā siddho muktaśca bhaṇyate. (234)

The spiritual teacher, who is describable as monistic *Saṃvid* by the equivalence of the imaginative splendours, is one, proved and liberated.

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1. *Ahantā* is self, *Idanta* is non-self. When the feeling of *Ahantā* expands and merges into the whole universe by the *Śuddha Vikalpa* that 'This Universe is nothing but the manifestation of my own power', the feeling of *Viśvāhantā* reveals from within. This is Right Knowledge.

यावानस्य हि संतानो गुरुस्तावत्स कीर्तितः
सम्यग्ज्ञानमयश्चेति स्वात्मना मुच्यते ततः ।
Yāvānasya hi santāno gurustāvatsa kīrtitaḥ
Samyagjñānamayaśceti svātmanā mucyate tataḥ. *(235)*
तत एव स्वसंतानं ज्ञानी तारयतीत्यदः
युक्तयागमाभ्यां संसिद्धं तावानेको यतो मुनिः ।
Tata eva svasantānaṃ jñānī tārayatītyadaḥ
Yuktyāgamābhyāṃ saṃsiddhaṃ tāvāneko yato muniḥ. *(236)*

He is called *Guru* till his tradition lasts through his disciples and grand discples. After that he is liberated by dint of Right knowledge. Hence, a knower of Truth (of *Saṃvit*) liberates his tradition. It is proved by reason and *āgama* for he is the soul teacher of a long-period.

तेनात्र ये चोदयन्ति ननु ज्ञानाद्विमुक्तता
दीक्षादिका क्रिया चेयं सा कथं मुक्तये भवेत् ।
Tenātra ye codayanti nanu jñānādvimuktatā
Dīkśādikā kriyā ceyaṃ sā kathaṃ muktaye bhavet. *(237)*
ज्ञानात्मा सेति चेज्ज्ञानं यत्रस्थं तं विमोचयेत्
अन्यस्य मोचने वापि भवेत्किं नासमंजसम्
इति ते मूलतः क्षिप्ता यत्त्वत्रान्यैः समर्थितम् ।
Jñānātmā seti cejjñānaṃ yatrasthaṃ taṃ vimocayet
Anyasya mocane vāpi bhavetkiṃ nāsamañjasam
Iti te mūlataḥ kṣiptā yattvatrānyaiḥ samarthitam. *(238)*

So aspirants ask, if the knowledge liberates, how the activities are the forms of knowledge, it will liberate those who are with it? Will it liberate others who are not fulfilling these activities? Hence it has been objected and favoured by the dualists.

मलो नाम किल द्रव्यं चक्षुःस्थपटलादिवत्
तद्विहन्त्री क्रिया दीक्षा त्वंजनादिककर्मवत् ।
Malo nāma kila dravyaṃ cakṣuḥsthapatalādivat
Tadvihantrī kriyā dīkṣā tvañjanādikakarmavat. (239)
तत्पुरस्तान्निषेत्स्यामो युक्त्यागमविगर्हितम्
मलमायाकर्मणां च दर्शयिष्यामहे स्थितिम् ।
Tatpurastānniṣetsyāmo yuktyāgamavigarhitam
Malamāyākarmaṇāṃ ca darśayiṣyāmahe sthitim. (240)

Ther is a substance like curtain over the ignorance like collyrium (black pigment) wipes out that curtain. We will unveil the ignorance which is criticised by the reason and *āgama*, and will clear the state of ignorance, *māyā* and action.

एवं शक्तित्रयोपायं यज्ज्ञानं तत्र पश्चिमम्
मूलं तदुत्तरं मध्यमुत्तरोत्तरमादिमम् ।
Evaṃ śaktitrayopāyam yajjñānaṃ tatra paśchimaṃ
Mūlaṃ taduttaraṃ maddhyamuttarottaramādimam. (241)

Hence, the *āṇavopāya* is the first means of that knowledge which consists of means having the powers of desire, knowledge and action. This first means *āṇavopāya* again is followed by *śaktopāya* and *śāmbhavopāya* in ascendence respectively.

ततोऽपि परमं ज्ञानमुपायादिविवर्जितम्
आनन्दशक्तिविश्रान्तमनुत्तरमिहोच्यते ।
Tato'pi paramaṃ jñānamupāyādivivarjitam
Ānandaśaktiviśrāntamanuttaramihocyate. (242)

Their also exists a knowledge which is absolute, ultimate and devoid of means etc. This rests in the *ĀnandaŚakti* (the power of ecstasy) and that is called *Anuttara*.

तत्स्वप्रकाशं विज्ञानं विद्याविद्येश्वरादिभिः
अपि दुर्लभसद्भावं श्रीसिद्धातन्त्र उच्यते ।
Tatsvaprakāśaṃ vijñānaṃ vidyāvidyeśvarādibhiḥ
Api durlabhasadbhāvaṃ Śrīsiddhātantra ucyate. (243)
मालिन्यां सूचितं चैतत्पटलेऽष्टादशे स्फुटम्
न चैतदप्रसन्नेन शङ्करेणेति वाक्यतः ।
इत्यनेनैव पाठेन मालिनीविजयोत्तरे
Mālinyāṃ sūcitaṃ caitatpatale'ṣṭādaśe sphuṭam
Na caitadaprasannena Śaṅkareṇeti vākyataḥ. (244)
Ityanenaiva pāṭhena Malinīvijayottare

This *Prakāśa Vijñāna* (the Light)) is rare even by *vidyā* and *vidyeśvara*, as is said in the *Śrīsiddhātantra*, and in the *Malinīvijayottra Tantra*, it is said (in the eighteenth chapter) that, not the unhappy *Śaṅkara* preaches this, as this *tantra* clarified.

इति ज्ञानचतुष्कं यत्सिद्धिमुक्तिमहोदयम्
तन्मया तन्त्र्यते तन्त्रालोकनाम्न्यत्र शासने ।
Iti jñānacatuṣkaṃ yatsiddhimuktimahodayam
Tanmayā tantryate tantrālokanāmnyatra śāsane. (245)

These all four knowledges will be discussed elaborately by me in this work viz. *Tantrāloka*, which are the bestowers of fruits and salvation, lead towards great height

तत्रेह यद्यदन्तर्वा बहिर्वा परिमृश्यते
अनुद्घाटितरूपं तत्पूर्वमेव प्रकाशते ।
Tatreha yadyadantarvā bahirvā parimṛśyate
Anudghāṭitarūpaṃ tatpūrvameva prakāśate. (246)

That reflects already in the mind which appears outwardly or inwardly as matter. The form of that, is primarily non-appearing.

तथानुद्घाटिताकारा निर्वाच्येनात्मना प्रथा
संशयः कुत्रचिद्रूपे निश्चिते सति नान्यथा ।
Tathānudghāṭitākārā nirvācyenātmanā prathā
Saṃśayaḥ kutracidrūpe niścite sati nānyathā. (247)

That, which is not appeared in any form because of its unutterable or indescribable quality, seems doubtfull, also called as *saṃsaya*, appears when it is certain in some forms otherwise not.

एतत्किमिति मुख्येऽस्मिन्नेतदंशः सुनिश्चितः
संशयोऽस्तित्वनास्त्यादिधर्मानुद्घाटितात्मकः ।
Etatkimiti mukhye'sminnetadaṃśaḥ suniścitaḥ
Saṃśayo'stitvanāstyādidharmānudghāṭitātmakaḥ. (248)

What is this? In this doubtfull question, the term 'this" is certain. Doubt arises where the existence and the non-existence do not appear.

किमित्येतस्य शब्दस्य नाधिकोऽर्थः प्रकाशते
किं त्वनुन्मुद्रिताकारं वस्त्वेवाभिदधात्ययम् ।
Kimityetasya śabdasya nādhiko'rthaḥ prakāśate
Kiṃ tvanunmudritākāraṃ vastvevābhidadhātyayam. (249)

The word 'what' does not seem much meaningfull in the meaning of 'this', but 'this' reflects the same matter in an unappeared form.

स्थाणुर्वा पुरुषो वेति न मुख्योऽस्त्येष संशयः
भूयःस्थधर्मजातेषु निश्चयोत्पाद एव हि ।
Sthāṇurvā puruṣo veti na mukhyo'styeṣa saṃśayaḥ
Bhūyaḥsthadharmajateṣu niścayotpāda eva hi. (250)

This is *sthāṇu* (the firm, fixed, unmovable) or *Puruṣa*? This kind of doubt is not important (main) whereas this affirms some religions among the many religions

आमर्शनीयद्वैरूप्यानुद्घाटनवशात्पुनः
संशयः स किमित्यंशे विकल्पस्त्वन्यथा स्फुटः ।
Āmarśanīyadvairūpyānudghāṭanavaśātpunaḥ
Saṃśayaḥ sa kimityaṃśe vikalpastvanyathā sphuṭaḥ. (251)

Since these two touching forms (*Puruṣa and Stāṇu*, the Absolute and the immovable) are not revealed, the doubt '*kim*' (what) arises[1]. Otherwise, if these are vividly visible, this part '*kim*' is clearly thought-construct.

तेनानुद्घाटितात्मत्वभावप्रथनमेव यत्
प्रथमं स इहोद्देशः प्रश्नः संशय एव च ।
Tenānudghāṭitātmatvabhāvaprathanameva yat
Prathamaṃ sa ihoddeśaḥ saṃśaya eva ca. (252)

Therefore, the nature and form of which is not clear, causes primarily illustration (statement), question and doubt.

तथानुद्घाटिताकारभावप्रसरवर्त्मना
प्रसरन्ती स्वसंवित्तिः प्रष्ट्री शिष्यात्मतां गता ।
Tathānudghāṭitākārabhāvaprasaravartmanā
prasarantī svasaṃvittiḥ praṣṭrī śiṣyātmatāṃ gatā. (253)

According to this system, the same Absolute *Saṃvit* takes the form of disciple (His own *pramāta*-form) in the discending order as *Paśyanti* etc. This is the *saṅkoca* (contraction) of the *Saṃvid*.

तथान्तरपरामर्शनिश्चयात्मतिरोहितेः
प्रसरानन्तरोद्भूतसंहारोदयभागपि ।
Tathāntaraparāmarśaniścayātmatirohiteḥ
Prasarānantarodbhūtasaṃhārodayabhāgapi. (254)

1. The part of the question '*kim*' arises due to the non-revealing expressions of the Absolute and the firm.

यावत्येव भवेद्वाह्यप्रसरे प्रस्फुटात्मनि
अनुन्मीलितरूपा सा प्रष्ट्री तावति भण्यते ।
Yāvatyeva bhavedvāhyaprasare prasphuṭātmani
Anunmīlitarūpā sā praṣṭrī tāvati bhaṇyate. *(255)*

Since He is Absolute, without a second, he refers as a discple until He (the *Saṃvit*) expands Himself outwardly. Till then, He takes the form of a *pramāta*[1] inwardly by dint of his action of withdrawal of manifestation or veiling of self[2] etc, one of his ceaseless five-fold acts[3]. (254-255)

स्वयमेवं विबोधश्च तथा प्रश्नोत्तरात्मकः
गुरुशिष्यपदेऽप्येष देहभेदो ह्यतात्त्विकः।
Svayamevaṃ vibhodhaśca tathā praśnottarātmakaḥ
Guruśiṣyapade'pyeṣa dehabhedo hyatāttvikaḥ. *(256)*

Similarly this is same as the enquiry and the knowledge of the nature (of the *Saṃvit*) in the form of disciple and teacher. The divergence in forms (body) is unreal[4].

बोधो हि बोधरूपत्वादन्तर्नानाकृतीः स्थिताः
बहिराभासयत्येव द्राक्सामान्यविशेषतः ।
Bodho hi bodharūpatvādantarnānākṛtīḥ sthitāḥ
Bahirābhāsayatyeva drāksāmānyaviśeṣataḥ. *(257)*

The enlightenment reflects without any substratum in the forms, which is outside, which it possesses inside, for it is the form of enlightenment.

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1. Knower, subject, experient **2.** *Saṃhāra, Anunmīlīta Rūpa* and *Tirodhāna*, *vilaya*, veiling of Self, *saṅkoca*, **3.** *Pañcakṛtya*, the ceaseless five-fold act of *Śiva*, viz. manifestation (*Sṛṣti*), maintenance of manifestation (*sthiti*), withdrawal from manifestation (*saṃhara*), veiling of self (*vilaya*), Grace (*anugraha*) or the five-fold act of *ābhāsana, rakti, vimarśana*, *bījāvasthāpana* and *vilāpana*, **4.** *Sadāśiva* established the *tantra* by his own freewill by separating Himself into two forms, the question or enquiry and the knowledge of the Reality, *Svarūpajñāna* the disciple and the teacher, the *pūrvapakṣa* and the *uttarapakṣa*, the *saṃśayātmikā śakti* and the *niścayātmikā śakti*.

स्रक्ष्यमाणविशेषांशाकांक्षायोग्यस्य कस्यचित्
धर्मस्य सृष्टिः सामान्यसृष्टिः सा संशयात्मिका ।
Srakṣyamāṇaviśeṣāṃśākāṃkṣāyogyasya kasyacit
Dharmasya sṛṣṭiḥ sāmānyasṛṣṭiḥ sā saṃśayātmikā. (258)

For future's sake, the creation in itself in the expectation of some special religion is general creation. It is doubtfull, *saṃśayātmikā.*

स्रक्ष्यमाणो विशेषांशो यदा तूपरमेत्तदा
निर्णयो मातृरुचितो नान्यथा कल्पकोटिभिः ।
Srkṣyamāṇo viśeṣāṃśo yadā tūparamettadā
Nirṇayo mātṛrucito nānyathā kalpakotibhiḥ (259)

When the *srakṣyamāṇa viśeṣāṃśa*[1] ceases, the knower gets the knowledge. The decision takes place. Otherwise, the certainity of knowledge does not come into existence even in the millennium of mortal universal rules until the knower satisfies.

तस्याथ वस्तुनः स्वात्मवीर्याक्रमणपाटवात्
उन्मुद्रणं तयाकृत्या लक्षणोत्तरनिर्णयाः ।
Tasyātha vastunaḥ svātmavīryākramaṇapāṭavāt
Unmudraṇaṃ tayākṛtyā lakṣaṇottaranirṇayāḥ (260)

That special thing when turns into certain form with certain characteristics out of deep non-desire, this is called the answer, characteristic or the decision.

निर्णीततावद्धर्मांशपृष्टपातितया पुनः
भूयो भूयः समुद्देशलक्षणात्मपरीक्षणम् ।
Nirṇītatāvaddharmāṃśapṛṣṭapātitayā punaḥ
Bhūyo bhūyaḥ samuddeśalakṣaṇātmaparīkṣaṇam. (261)

This is called examination (or test) when by the illustrated characteristics, this comes across the entire subjective analysis.

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1. The special aspect out of self-charecteristics.

दृष्टानुमानौपम्याप्तवचनादिषु सर्वतः
उद्देशलक्षणावेक्षात्रितयं प्राणिनां स्फुरेत् ।
Dṛṣṭānumānaupamyāptavacanādiṣu sarvataḥ
Uddeśalakṣanāvekṣātritayaṃ prāṇināṃ sphuret. (262)

This trio-illustration, characteristic and examination-gleams in all living beings, as in the *pratyakṣa*[1], *anumāna*[2], *upamāna*[3] and *śabda*[4].

निर्विकल्पितमुद्देशो विकल्पो लक्षणं पुनः
परीक्षणं तथाध्यक्षे विकल्पानां परम्परा ।
Nirvikalpitamuddeśo vikalpo lakṣaṇaṃ punaḥ
Parīkṣaṇaṃ tathādhyakṣe vikalpānāṃ paramparā. (263)

In perception, the knowledge without thought-construct is illustration (or statement), the knowledge with thought-construct is characteristic and the series (or sequence) of thought-constructs is examination.

नगोऽयमिति चोद्देशो धूमित्वादग्निमानिति
लक्ष्यं व्याप्त्यादिविज्ञानजालं त्वत्र परीक्षणम् ।
Nago'yamiti coddeśo dhūmitvādagnimāniti
Lakṣyaṃ vyaptyādivijñānajālaṃ tvatra pariīkṣaṇaṃ. (264)

In inference, 'this mountain' is statement (or illustration). 'This is fire for this is smoky' is object. The collective illustration in this context is testing.

उद्देशोऽयमिति प्राच्यो गोतुल्यो गवयाभिधः
इति वा लक्षणं शेषः परीक्षोपमितौ भवेत् ।
Uddeśo'yamiti prācyo gotulyo gavayābhidhaḥ
Iti vā lakṣaṇaṃ śeṣaḥ parīksọpamitau bhavet. (265)

In comparison, the *prācya*[5] '*ayaṃ*' (this) is statement. Like a cow and the name as a cow, is characteristic. The rest (gives milk etc.) is examination.

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1. Perceptible, Perception, **2.** Inference, **3.**Comparision or resemblance, **4.**Word, **5.** Foremost

स्वःकाम ईदृगुद्देशो यजेतेत्यस्य लक्षणम्
अग्निष्टोमादिनेत्येषा परीक्षा शेषवर्तिनी ।
Svaḥkāma īdṛguddeśo yajetetyasya lakṣaṇam
Agniṣṭomādinetyeṣā parīkṣā śeṣavartinī. (266)

The desire for heaven is statement, to accomplish *yajña*[1] is characteristic. The rest part, fufilment of *yajña* with *agniṣṭoma*[2] etc. is examining.

विकल्पस्रक्ष्यमाणान्यरुचितांशसहिष्णुनः
वस्तुनो या तथात्वेन सृष्टिः सोद्देशसंज्ञिता ।
तदैव संविच्चिनुते यावतः स्रक्ष्यमाणता
Vikalpasrakṣyamāṇānyarucitāṃśasahiṣṇunaḥ
Vastuno yā tathātvena sṛṣṭiḥ soddeśasañjñitā. (267)
Tadaiva saṃviccinute yāvataḥ srakṣyamāṇatā

At the same time, when by the thought-constuct, the al-inclusive characteristic sets a forthcoming statement, the *Saṃvit* chooses that portion which is to happen in the future as creation[3].

यतो ह्यकालकलिता संधत्ते सार्वकालिकम् ।
Yato hyakālakalitā sandhatte sārvakālikam. (268)

Because the timeless *Saṃvit* unites everything present in every period.

स्रक्ष्यमाणस्य या सृष्टिः प्राक्सृष्टांशस्य संहृतिः
अनूद्यमाने धर्मे सा संविल्लक्षणमुच्यते ।
Srakṣyamāṇasya yā sṛṣṭiḥ prāksṛṣṭāṃśasya saṃhṛtiḥ
Anūdyamāne dharma sā saṃvillakṣaṇamucyate (269)

That, which had to create in future, of which the creation, and which was created already, of which the withdrawal, are translated in religion is the characteristic of *Saṃvit*.

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1. Sacrifice, sacrificial rite, **2.** Consecration of fire, fire is *pramātā* symbolically **3.** The creation of thought-construct is chosen by the *Saṃvit* before creation at the time of very thought-construct.

तत्पृष्ठपातिभूयोंशसृष्टिसंहारविश्रमाः
परीक्षा कथ्यते मातृरुचिता कल्पितावधिः ।
Tatpṛṣṭhapātibhūyoṃśasṛṣṭisaṃhāraviśramāḥ
Parīkṣā kathyate matṛrucitā kalpitāvadhiḥ (270)

That which is desirable to the knower, the delusion of creation and withdrawal of the major portion after the characteristic and statement, is called examination.

प्राक्पश्यन्त्यथ मध्यान्या वैखरी चेति ता इमाः
परा परापरा देवी चरमा त्वपरात्मिका ।
Prākpaśyantyatha madhyānyā vaikharī ceti tā imāḥ
Parā parāparā devī caramā tvaparātmikā. (271)

That which are told first, *paśyantī*, then *madhyamā* and then *vaikharī*, are actually deities as *Parā*[1], *Parāparā*[2] and *Aparā*[3] respectively.

इच्छादि शक्तित्रितयमिदमेव निगद्यते
एतत्प्राणित एवायं व्यवहारः प्रतायते ।
Icchādi śaktitritayamidameva nigadyate
Etatprāṇita evāyaṃ vyavahāraḥ pratāyate. (272)

And desire etc. are called three powers by which this worldly affair takes its energy.

एतत्प्रश्नोत्तरात्मत्वे पारमेश्वरशासने
परसंबन्धरूपत्वमभिसंबन्धपंचके ।
Etatpraśnottarātmatve pārameśvaraśāsane
Parasaṃbandharūpatvamabhisambandhapañcake. (273)

The form of question-answer (called *praśna-prativacana śailī*) is related to five principles as *divya, divyādivya* and *adivya* are mentioned in the *Śivadvayaśāstra*, that is related to *Para*.

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1. The Highest, the Absolute, **2.** The intermediate stage, both identical and different, unity in diversity, **3.** Lower, lowest

यथोक्तं रत्नमालायां सर्वः परकलात्मकः
महानवान्तरो दिव्यो मिश्रोऽन्योऽन्यस्तु पंचमः ।

Yathoktaṃ ratnamālāyāṃ sarvaḥ parakalātmakaḥ
Mahānavāntaro divyo miśro'nyo'nyastu pañcamaḥ. (274)

As it is said in the *Kularatnamālā*, that *mahāna, avāntara, divya, miśra* and other (i.e. *adivya*), which is fifth, are *parakalātmaka*.

भिन्नयोः प्रष्टृतद्वक्त्रोश्चैकात्म्यं यत्स उच्यते
संबन्धः परता चास्य पूर्णैकात्म्यप्रथामयी ।

Bhinnayoḥ praṣṭṛtadvaktroścaikātmyaṃ yatsa ucyate
Sambandhaḥ paratā cāsya pūṛnaikātmyaprathāmayī. (275)

The harmony, between the questioner (*praṣṭā*) and the answerer, as both are different, is called *parasambandha*. Total unity between them is the beyondness (*paratā*) of this relation.

अनेनैव नयेन स्यात्संबन्धान्तरमप्यलम्
शास्त्रवाच्यं फलादीनां परिपूर्णत्वयोगतः ।

Anenaiva nayena syātsambandhāntaramapyalam
Śāstravācyaṃ phalādīnāṃ paripūrṇatvayogataḥ. (276)

According to this law, other relations, acquired by fulfilling of fruits etc., are too told by the scriptures.

इत्थं संविदियं देवी स्वाभावादेव सर्वदा
उद्देशादित्रयप्राणा सर्वशास्त्रस्वरूपिणी ।

Itthaṃ saṃvidiyaṃ devī svabhāvādeva sarvadā
Uddeśāditrayaprāṇā sarvaśāstrasvarūpiṇī. (277)

Hence, this *Saṃvit* deity, with her ever-present nature, reflects in the form of complete scripture of three principles as statement etc.

तत्रोच्यते पुरोद्देशः पूर्वजानुजभेदवान्
विज्ञानभिद्गतोपायः परोपायस्तृतीयकः ।
Tatrocyate puroddeśaḥ pūrvajānujabhedavān
Vijñānabhidgatopāyaḥ paropāyastṛtīyakaḥ. (278)
शाक्तोपायो नरोपायः कालोपायोऽथ सप्तमः
चक्रोदयोऽथ देशाध्वा तत्त्वाध्वा तत्वभेदनम् ।
Śāktopāyo naropāyaḥ kālopāyo'tha saptamaḥ
Cakrodayo'tha deśādhvā tatvādhvā tatvabhedanam. (279)
कलाद्यध्वाध्वोपयोगः शक्तिपाततिरोहिती
दीक्षोपक्रमणं दीक्षा सामयी पौत्रिके विधौ ।
Kalādyadhvādhvopayogaḥ śaktipātatirohitī
Dīkṣopakramaṇaṃ dīkṣā sāmayī pautrike vidhau. (280)
प्रमेयप्रक्रिया सूक्ष्मा दीक्षा सद्यःसमुत्क्रमः
तुलादीक्षाथ पारोक्षी लिङ्गोद्धारोऽभिषेचनम् ।
Prameyaprakṛyā sūkṣmā dīkṣā sadyaḥsamutkramaḥ
Tulādīkṣātha pārokṣī liṅgoddhāro'bhiṣecanam. (281)
अन्त्येष्टिः श्राद्धक्लृप्तिश्च शेषवृत्तिनिरूपणम्
लिङ्गार्चा बहुभित्पर्वपवित्रादि निमित्तजम् ।
Antyeṣṭiḥ śrāddhaklṛptiśca śeṣavṛttinirūpaṇam
Liṅgārcā bahubhitparvapavitrādi nimittajam (282)
रहस्यचर्या मन्त्रौघो मण्डलं मुद्रिकाविधिः
एकीकारः स्वस्वरूपे प्रवेशः शास्त्रमेलनम् ।
आयातिकथनं शास्त्रोपादेयत्वनिरूपणम्
Rahasyacaryā mantraugho maṇḍalaṃ mudrikāvidhiḥ
Ekīkāraḥ svasvarupe praveśaḥ śāstramelanam. (283)
Āyātikathanaṃ śāstropādeyatvanirūpaṇam

Now I am going to describe the statement which is of *pūrvaja-anuja*[1] divergence among the trio i.e. *uddeśa, lakṣana* and *parīkṣā*. The topics which will be discussed in this treatise are *vijñānabhedaka*[2], *gatopāya*[3], third *paropāya*[4], *śāktopāya, naropāya,* seventh *kālopāya*[5] *cakrodaya*[6], *deśādhvā*[7], *tatvādhvā*[8], *tatvabhedana, kālādhvā*[9], *śaktipāta*[10],*tirodhāna*[11], *dīkṣopakramaṇa, samayī dīkśā* in *pautrikavidhi, prameya prakṛyā, sūkṣmādīkṣā, liṅgoddhāra, abhiśeka, antyeṣṭi, śrāddhakalpanā, śeṣavṛttinirūpaṇa, liṅgārcā, nimittaja, bahubhit parva, rahasyacaryā, mantaugha, maṇḍala, mudrikāvidhi, ekīkāra, entering* into *svasvarūpa, śāstramelana, āyātikathana* and the presentation of fruition of the work.

The statement of general name is *pūrvaja uddeśa.* The statement of special name is *anujoddeśa.* It is also known as *vibhāga.* It is said elsewhere. From *vijñānabhid to nirūpaṇa* is *pūrvaja uddeśa. Śāmbhava* etc. are *vijñānabhid* in which the statements about the divergence of *science as Śāmbhava, Śākta* and *Āṇava* are discussed. *Gatopāya* is *Anupāya.* The discussion of *pautrika vidhi* is different. The same is with the *prameyaprakṛyā.* In the discussion of *pautrika vidhi* detailed in the chapter of *anujoddeśa,* the meaning of *prameyaprakṛyā* is stated and described clearly. Here the preceptor Śrī Abhinava Gupta makes a statement. This statement is very remarkable. This is the statement which signifies the essence and the message of this great work *Śrī Tantrāloka,* the *magnum opus.* He states that practicing of these thirty chapters makes an aspirant *Bhairava.* A scholar can practice all these *āhnikas* in a right manner and becomes the *Bhairava.* *Sākṣādbhairavo bhavet.* **This statement indicates the purpose and the intention of creating this voluminous work. He was a monist Śaivite, regarded by that time as Maheśvara. This way, His Light is still reflecting, even through this work. That is why it is said, by His disciples, one must come across this entire work to please the Maheśvara. Śrī Jayaratha has also made this statement in his commentary of this work. He clarifies his intention by saying that through the discipline of this *Trikaśāstra,* may my thought-constructs be nourished and cultured. And from the very first *śloka* of this first chapter, thought-construct (*vikalpa*) purifies itself, mutation takes place in the thoughts. An integral, enormous energy to regenerate comes out from within. This is *Śaktipāta,* discent of *Śakti* leads towards *cakrodaya.***

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1. Statement of general name is *pūrvaja* (anterior, *sāmānya*) *uddeśa.* Statement of special name is *anuja* (posterior, *viśeṣa*) *uddeśa,* **2.** *śāmbhavopāya, śāktopāya, āṇavopāya,* **3.** *anupāya,* **4.** *śāstropāya,* **5.** *āṇavopāya,* **6.** emergence of the collective whole of *śaktis,* **7.** *kalā, tattva* and *bhuvana,* **8.** one of the adhvās on the objective side, **9.** *varṇa, mantra* and *pada,* **10.** descent of *Śakti* or divine grace by which the empirical individual turns to and realizes his essential divine nature, **11.** one of the *pañcakṛtya,* veling of Self, *Vilaya, svarūpagopana*-as illustrated in the 223rd *śloka.*

इति सप्ताधिकामेनां त्रिंशतं यः सदा बुधः।
Iti saptādhikāmenāṃ triṃśataṃ yaḥ sadā budhaḥ. (284)
आह्निकानां समभ्यस्येत् स साक्षाद्भैरवो भवेत्
सप्तत्रिंशत्सु सम्पूर्णबोधो यद्भैरवो भवेत् ।
Āhnikānāṃ samabhyasyet sa sākṣādbhairavo bhavet
saptatriṃśatsu sampūrṇabodho yadbhairavo bhavet. (285)
किं चित्रमणवोऽप्यस्य दृशा भैरवतामियुः
इत्येष पूर्वजोद्देशः कथ्यते त्वनुजोऽधुना ।
Kiṃ citramaṇavo'pyasya dṛśā bhairavatāmiyuḥ
Ityeṣa pūrvajoddeśaḥ kathyate tvanujo'dhunā. (286)

The aspirant, who practices rightly all these thirty seven chapters, becomes *Bhairava* Himself. What is amazing if the knower of thirty seven chapters becomes *Bhairava* for *aṇus*[1] too attained this state through this knowledge ? This is a general statement. Now we discuss the special statement.

विज्ञानभित्प्रकरणे सर्वस्योद्देशनं क्रमात्
द्वितीयस्मिन्प्रकरणे गतोपायत्वभेदिता ।
Vijñānabhitprakaraṇe sarvasyoddeśanaṃ kramāt
Dvitīyasminprakaraṇe gatopāyatvabheditā. (287)

In the discussion of *vijñāna* of divergence (of *Ṣāmbhava* etc.), all nomenclature is stated respectively. In next discussion, the explanation of *gatopāyabheda* is given.

1. *aṇu*- one who breathes i.e. the *jīva*, the impirical individual, the limited, conditioned experient, conditioned by the body, the experient whose predominant nature is the empirical mind.

विश्वचित्प्रतिबिम्बत्वं परामर्शोदयक्रमः
मन्त्राद्यभिन्नरूपत्वं परोपाये विविच्यते ।
Viśvacitpratibimbatvaṃ parāmarśodayakramaḥ
Mantrādyabhinnarūpatvaṃ paropāye vivicyate. (288)

In the description of *paropāya*, the theme *citpratibimbatā, parāmarśodaya, kramamantra*'s non-duality with the *Parāsaṃvit* will be discussed.

विकल्पसंस्क्रिया तर्कतत्त्वं गुरुसतत्त्वकम्
योगाङ्गानुपयोगित्वं कल्पितार्चाद्यनादरः।
Vikalpasanskriyā tarkatattvaṃ gurusatattvakam
yogāṅgānupayogitvaṃ kalpitārcādyanādaraḥ. (289)
संविच्चक्रोदयो मन्त्रवीर्यं जप्यादि वास्तवम्
निषेधविधितुल्यत्वं शाक्तोपायेऽत्र चर्च्यते ।
Saṃviccakrodayo mantravīryaṃ japyādi vāstavam
niṣedhavidhitulyatvaṃ śāktopāye'tra carcyate. (290)

In this discussion of *śāktopāya*, the conditionings of thought-constructs, *tarkatattva*, the uselessness of *gurutattva yogāṅga*, disrespect of *arcādi*, emergence of *Saṃvitcakra, mantravīrya*, actual *japa*, the comparison between the prevention and the process will be discussed.

बुद्धिध्यानं प्राणतत्त्वसमुच्चारश्चिदात्मता
उच्चारः परतत्त्वान्तःप्रवेशपथलक्षणम् ।
करणं वर्णतत्त्वं चेत्याणवे तु निरूप्यते
Buddhidhyānaṃ prāṇatattvasamuccāraścidātmatā
uccāraḥ paratattvāntaḥpraveśapathalakṣaṇam. (291)
karaṇaṃ varṇatattvaṃ cetyāṇave tu nirūpyate

In the chapter of *āṇavopāya*, intellect, contemplation, utterance of vital breathe, *cidātmatā*[1], *uccāra, paratattvāntaḥ praveśapathalakṣaṇa, karaṇa* and *varnatattva* will be explained.

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1. State of the sixth stratum of *ānanda* in *uccāra yoga* of *āṇava upāya*.

चारमानमहोरात्रसंक्रान्त्यादिविकल्पनम् ।
संहारचित्रता वर्णोदयः कालाध्वकल्पने
चक्रभिन्मन्त्रविद्याभिदेतच्चक्रोदये भवेत् ।

Cārmānamahorātrasaṅkrāntyādivikalpanam. (292)
Saṃhāracitratā varṇodayaḥ kālādhvakalpane
Cakrabhinmantravidyābhidetaccakrodaye bhavet. (293)

In this discussion of *Kālādhva, cāramāna*, imagination of *ahorātrasaṅkrānti* etc., *saṃhāracitratā* and *varṇodaya* will be explained, *Cakrabheda* and *mantravidyābheda-* these will be described in *cakrodaya*.

परिमाणं पुराणां च संग्रहस्तत्त्वयोजनम्
एतद्देशाध्वनिर्देशे द्वयं तत्त्वाध्वनिर्णये ।

Parimāṇaṃ purāṇāṃ ca saṅgrahastattvayojanam
Etaddeśādhvanirdeśe dvayaṃ tattvādhvanirṇaye. (294)

कार्यकारणभावश्च तत्त्वक्रमनिरूपणम्
वस्तुधर्मस्तत्त्वविधिर्जाग्रदादिनिरूपणम् ।
प्रमातृभेद इत्येतत् तत्त्वभेदे विचार्यते

Kāryakāraṇabhāvaśca tattvakramanirūpaṇam
Vastudharmastattvavidhirjāgradādinirūpaṇam. (295)
Pramātṛbheda ityetat tattvabhede vicāryate

Thye *parimāṇa* of *puras, saṅgraha* and *tattvayojana* will be described in *deśādhvanirṇaya*. In *tattvādhvanirṇaya*, the *kāryakāraṇabhāva* and *tattvakramanirūpaṇa*, these two will be discussed. *Vastudhama, tattvavidhi, jāgrata* etc. and *pramātṛbheda* will be discussed too.

कलास्वरूपमेकत्रिपंचाद्यैस्तत्त्वकल्पनम् ।
वर्णभेदक्रमः सर्वाधारशक्तिनिरूपणम्
कलाद्यध्वविचारान्तरेतावत्प्रविविच्यते ।

Kalāsvarūpamekatripañcādyaistattvakalpanam. (296)
Varṇabhedakramaḥ sarvādhāraśaktinirūpaṇam
Kalādyadhvavicārāntaretāvatpravivicyate. (297)

In *kalādyadhvavicāra, kalāsvarūpa*, imagination of tattva by one, three and five divergence, *varṇa-bhedakrama, sarvādhāraśakti* will be explained.

अभेदभावनाकम्पहासौ त्वध्वोपयोजने
संख्याधिक्यं मलादीनां तत्त्वं शक्तिविचित्रता ।
Abhedabhāvanākampahāsau tvadhvopayojane
Saṅkhyādhikyaṃ malādīnāṃ tattvaṃ śaktivicitratā (298)
अनपेक्षित्वसिद्धिश्च तिरोभावविचित्रता
शक्तिपातपरीक्षायामेतावान्वाच्यसंग्रहः ।
Anapekṣitvasiddhiśca tirobhāvavicitratā
Śaktipātaparīkṣāyāmetāvānvācyasaṅgraḥ

In *adhvoyapayoga, abedabhāvanā* and *campahnāsa*, in *śaktipātaparīkṣā, saṅkhyādhikya* of ignorance etc., *tattva-śaktivicitratā*, *anapekṣitvasiddha* and *tirobhāvavicitratā* are there.

तिरोभावव्यपगमो ज्ञानेन परिपूर्णता
उत्क्रान्त्यनुपयोगित्वं दीक्षोपक्रमणे स्थितम् ।
Tirobhāvavyapagamo jñānena paripūrṇatā
Utkrāntyanupayogitvaṃ dīkṣopakramaṇe sthitam. (300)

The *apagama* of *tirobhāva*, fulfillment by knowledge, uselessness of *utkrānti*, these topics are present in the chapter of *dīksọpakrama*[1].

1. Commencement of initiation

शिष्यौचित्यपरीक्षादौ स्थानभित्स्थानकल्पनम्
सामान्यन्यासभेदोऽर्घपात्रं चैतत्प्रयोजनम् ।
Śiṣyaucityaparīkṣādau sthānabhitsthānakalpanam
Sāmānyanyāsabhedo'rghapātraṃ caitatprayojanaṃ (301)

द्रव्ययोग्यत्वमर्चा च बहिर्द्वारार्चनं क्रमात्
प्रवेशो दिक्स्वरूपं च देहप्राणादिशोधनम् ।
Dravyayogyatvamarcā ca bahirdvārārcanaṃ kramāt
Praveśo diksvarūpaṃ ca dehaprāṇādiśodhanam. (302)

विशेषन्यासवैचित्र्यं सविशेषार्घभाजनम्
देहपूजा प्राणबुद्धिचित्स्वध्वन्यासपूजने ।
Viśeṣanyāsavaicitryaṃ saviśeṣārghabhājanam
Dehapūjā prāṇabuddhicitsvadhvanyāsapūjane. (303)

अन्यशास्त्रगणोत्कर्षः पूजा चक्रस्य सर्वतः
क्षेत्रग्रहः पंचगव्यं पूजनं भूगणेशयोः ।
Anyaśāstragaṇotkarṣaḥ pūjā cakrasya sarvataḥ
Kṣetragrahaḥ pañcagavyaṃ pūjanaṃ bhūgaṇeśayoḥ. (304)

अस्त्रार्चा वह्नकार्यं चाप्यधिवासनमग्निम्
तर्पणं चरुसंसिद्धिर्दन्तकाष्ठान्तसंस्क्रिया ।
Astrārcā vahnikāryaṃ cāpyadhivāsanamagnigam
Tarpaṇaṃ carusaṃsiddhirdantakāṣṭhāntasaṃskriyā. (305)

शिवहस्तविधिश्चापि शय्याक्लृप्तिविचारणम्
स्वप्नस्य सामयं कर्म समयाश्चेति संग्रहः ।
समयित्वविधावस्मिन्स्यात्पंचदश आह्निके
Śivahastavidhiścāpi śayyāklṛptivicāraṇam
Svapanasya sāmayaṃ karma samayāśceti saṅgrahaḥ. (306)
Samayitvavidhāvasminsyātpañcadaśa āhnike

In the description of *śiṣyaucityaparīkṣā* etc., the topics of discussion will be *sthānabheda, sthānakalpanā*, general *nyāsabheda, arghapātra* and its use, *dravyayogyatā, arcā, bahirdvārārcana, maṇḍapapraveśa, diksvarūpa*, the purification of *dehaprāṇa* etc., special *nyāsavaicitrya*, special *arghapātra, dehapūja* (worship of body), *adhvanyāsa* and worship in *prāṇa buddhi citta*, elevation of other precepts, worship of *cakra, kṣetragraha, pañcagavya*, worship of earth and *ganeśa, astrapūjana, vahnikārya, adhivāsana* related to fire, *tarpaṇa, carusiddhi, dantakāṣṭha, anta saṃskāra, śivahastavidhi, svapnaśaiyāklṛptivicāra, samayī karma* and time. These are in the fifteenth chapter.

मण्डलात्मानुसन्धानं निवेद्यपशुविस्तरः ।
Maṇḍalātmānusandhānaṃ nivedyapaśuvistaraḥ. (307)
अग्नितृप्तिः स्वस्वभावदीपनं शिष्यदेहगः
अध्वन्यासविधिः शोध्यशोधकादिविचित्रता ।
Agnitṛptiḥ svasvabhāvadīpanaṃ śiṣyadehagaḥ
Adhvanyāsavidhiḥ śodhyaśodhakādivicitratā. (308)
दीक्षाभेदः परो न्यासो मन्त्रसत्ताप्रयोजनम्
भेदो योजनिकादेश्च षोडशे स्यादिहाह्निके ।
Dīkṣābhedaḥ paro nyāso mantrasattāprayojanam
Bhedo yojanikādeśca ṣodaśe syādihāhnike. (309)

In the sixteenth chapter *maṇḍalātmānusandhāna*, expansion of *nivedyapaśu, agnitṛipti, svasavbhāvadīpana*, the process of *adhvanyāsa* present in the-body of disciple (*śiṣyadeha*), divergence of *śodhya śodhaka* etc., *dīkṣābhedā, paranyāsa, mantrasatta- prayojanabheda* and the divergence of *yojanikādīkṣā* etc. will be discussed.

सूत्रक्लृप्तिस्तत्त्वशुद्धिः पाशदाहोऽथ योजनम्
अध्वभेदस्तथेत्येवं कथितं पौत्रिके विधौ ।
Sūtraklṛptistattvaśuddhiḥ pāśadāho'tha yojanam
Adhvabhedastathetyevaṃ kathitaṃ pautrike vidhau. (310)

In the discussion of *pautrika vidhi, sūtraklṛpti, tattvaśuddhi, pāśadāha, yojana* and *adhvabheda* are stated.

जननादिविहीनत्वं मन्त्रभेदोऽथ सुस्फुटः
इति संक्षिप्तदीक्षाख्ये स्यादष्टादश आह्निके ।
Jananādivihīnatvaṃ mantrabhedo'tha susphuṭaḥ
Iti saṃkṣiptadīkṣākhye syādaṣṭādaśa āhnike. (311)

The eighteenth chapter is *saṃkṣipta dīkṣā* in which *jananādihīnatā* and *sphuṭa mantrabheda* are discussed.

कलावेक्षा कृपाण्यादिन्यासश्चारः शरीरगः
ब्रह्मविद्याविधिश्चैवमुक्तं सद्यःसमुत्क्रमे ।
Kalāvekṣā kṛpāṇyādinyāsaścāraḥ sárīragaḥ
Brahmavidyāvidhiścaivamuktaṃ sadyaḥsamutkrame. *(312)*

In *samutkramaṇa, kalāvekṣā, kṛpāṇa* etc. *(nyāsa), śarīrācāra* and *brahmavidyā vidhi* are discussed.

अधिकारपरीक्षान्तःसंस्कारोऽथ तुलाविधिः
इत्येतद्वाच्यसर्वस्वं स्याद्विंशतितमाह्निके ।
Adhikāraparīkṣāntaḥ saṃskāro'tha tulāvidhiḥ
Ityetadvācyasarvasvaṃ syādvinśatitamāhnike. (313)

In the twentieth chapter, the topics of discussion are *adhikāra-parīkṣā, antaḥsaṃskāra* and *tulāvididhi.*

मृतजीवद्विधिर्जालोपदेशः संस्क्रियागणः
बलाबलविचारश्चेत्येकविंशाह्निके विधिः ।
Mṛtajīvạdvidhirjālopadeśaḥ saṃskriyāgaṇaḥ
Balābalavicāraścetyekaviṃśāhnike vidhiḥ. *(314)*

In the twenty first chapter, *mṛtajīvadvidhi, jālopadeśa, saṃskārasamūha, balābalavicāra vidhi* are discussed.

श्रवणं चाभ्यनुज्ञानं शोधनं पातकच्युतिः
शंकाच्छेद इति स्पष्टं वाच्यं लिङ्गोद्धृतिक्रमे ।
Śravaṇaṃ cābhyanujñānaṃ śodhanaṃ pātakacyutiḥ
Śaṅkāccheda iti spaṣṭaṃ vācyaṃ liṅgoddhṛtikrame. *(315)*

In *Liṅgoddhārakrama*, the topics, clearly said, are *śravaṇa, abhyanujñā, śodhana, pātakacyuti* and *śaṅkāccheda.*

परीक्षाचार्यकरणं तद्व्रतं हरणं मतेः
तद्विभागः साधकत्वमभिषेकविधौ त्वियत् ।
Parīkṣācāryakaraṇaṃ tadvrataṃ haraṇaṃ mateḥ
Tadvibhāgaḥ sādhakatvamabhiṣekavidhau tviyat. (316)

In *abhiṣekavidhi*, the topics for discussion are *parīkṣā, ācārya-karaṇa*, its resolve, *matiharaṇa* and its *vibhāgasādhakatva*.

अधिकार्यथ संस्कारस्तत्प्रयोजनमित्यदः
चतुर्विशेऽन्त्ययागाख्ये वक्तव्यं परिचर्च्यते ।
Adhikāryatha saṃskārastatprayojanamityadaḥ
Caturviśe'ntyayāgākhye vaktavyaṃ paricarcyate. (317)

In the twenty fourth chapter viz. *antyayāga, adhikāri, saṃskāra* and the motif of *saṃskāra* are stated.

प्रयोजनं भोगमोक्षदानेनात्र विधिः स्फुटः
पंचविंशाह्निके श्राद्धप्रकाशे वस्तुसंग्रहः ।
Prayojanaṃ bhogamokṣadānenātra vidhiḥ sphuṭaḥ
Pañcaviṃśāhnike śrāddhaprakāśe vastusaṅgrahaḥ. (318)

In the twenty fifth chapter- *śrāddhaprakāśa*- this collection of the topics *bhoga, mokṣa, dāna*, and *prayojana*, is there.

प्रयोजनं शेषवृत्तेर्नित्यार्चा स्थण्डिले परा
लिङ्गस्वरूपं बहुधा चाक्षसूत्रनिरूपणम् ।
Prayojanaṃ śeṣavṛtternityārcā sthaṇḍile parā
Liṅgasvarūpaṃ bahudhā cākṣasūtranirūpaṇam. (319)

Prayojana of *śeṣavartana, nityavidhi, sthaṇḍila parapujā* and in *liṅgārcā prakāśana, liṅgasvarūpa, akṣasūtra-nirūpaṇa* and divergence of worship are mentioned.

पूजाभेद इति वाच्यं लिङ्गार्चासम्प्रकाशने
नैमित्तिकविभागस्तत्प्रयोजनविधिस्ततः ।
Pujābheda iti vācyaṃ liṅgārcāsamprakāśane
Naimittikavibhāgastatprayojanavidhistataḥ. (320)
पर्वभेदास्तद्विविशेषश्चक्रचर्चा तदर्चनम्
गुर्वाद्यन्तदिनाद्यर्चाप्रयोजननिरूपणम् ।
Parvabhedāstadviviśeṣaścakracarcā tadarcanam
Gurvādyantadinādyarcāprayojananirūpaṇam. (321)
मृतेः परीक्षा योगीशीमेलकादिविधिस्तथा
व्याख्याविधिः श्रुतविधिर्गुरुपूजाविधिस्त्वियत् ।
नैमित्तिकप्रकाशाख्येऽप्यष्टाविंशाह्निके स्थितम्
Mṛteḥ parīkṣā yogīśīmelakādividhistathā
Vyākhyāvidhiḥ śrutavidhirgurupūjāvidhistviyat. (322)
Naimittikaprakāśākhye'pyaṣṭāviṃśāhnike sthitam

In the chapter twenty eight - *naimittika prakāśa* - the topics are *parvabheda, cakracarcā* related to it, *arcana* of that *cakra*, presentation of *pūjā-pryojana* of *guru* etc., death examining (examination), process of *yogīśīmelaka* etc., process of description, *śrutavidhi* and *gurupujāvidhi*.

अधिकार्यात्मनो भेदः सिद्धपत्नीकुलक्रमः ।
अर्चाविधिर्दौतविधी रहस्योपनिषत्क्रमः
दीक्षाभिषेकौ बोधश्चेत्येकोनत्रिंश आह्निके ।
Adhikāryātmano bhedaḥ siddhapatnīkulakramaḥ. (323)
Arcāvidhirdautavidhī rahasyopaniṣatkramaḥ
Dīkṣābhiṣekau bodhaścetyekonatriṃśa āhnike. (324)

These are in the twenty ninth chapter- *adhikāri, bheda siddhapatnī, kulakrama, arcāvidhi, dautavidhi, rahasyopaniṣatcarcā, dīkṣā, abhiṣeka* and *bodha*.

मन्त्रस्वरूपं तद्वीर्यमिति त्रिंशे निरूपितम्
शूलाब्जभेदो व्योमेशस्वस्तिकादिनिरूपणम् ।
Mantrasvarūpaṃ tadvīryamiti triṃśe nirūpitam
Śūlabjabhedo vyomeśasvastikādinirūpaṇam. (325)
विस्तरेणाभिधातव्यमित्येकत्रिंश आह्निके
गुणप्रधानताभेदाः स्वरूपं वीर्यचर्चनम् ।
कलाभेद इति प्रोक्तं मुद्राणां सम्प्रकाशने
Vistareṇābhidhātavyamityekatriṃśa āhnike
Guṇapradhānatābhedāḥ svarūpaṃ vīryacarcanam. (326)
Kalābheda iti proktaṃ mudrāṇāṃ samprakāśane

Mantrasvarūpa and its *vīrya* are described in the thirtieth chapter. *Śūlābjabheda, vyomeśa, svastika* etc, will be described in detail in the chapter thirty one. *Guṇapradhāntābheda*, its *svarūpa vīrya* and *kalābheda* are stated in *mudrāprakāśa*.

द्वात्रिंशतत्त्वादीशाख्यात्प्रभृति प्रस्फुटो यतः ।
न भेदोऽस्ति ततो नोक्तमुद्देशान्तरमत्र तत्
मुख्यत्वेन च वेद्यत्वादधिकारान्तरक्रमः ।
Dvātriṃśatattvādīśākhyātprabhṛti prasphuṭo yataḥ. (327)
Na bhedo'sti tato noktamuddeśāntaramatra tat
Mukhyatvena ca vedyatvādadhikārāntarakramaḥ. (328)

Anujoddeśa is not stated in the chapter thirty three for there exists a vivid non- difference of *īśa* of thirty two principles. Since all the previous chapters's main subjects are full of objects so it is not distinguished in the chapters.

इत्युद्देशविधिः प्रोक्तः सुखसंग्रहहेतवे
अथास्य लक्षणावेक्षे निरूप्येते यथाक्रमम् ।
Ityuddeśavidhiḥ proktaḥ sukhasaṅgrahahetave
Athāsya lakṣaṇāvekṣe nirūpyete yathākramam. (329)

Hence, *uddeśa vidhi* is described for *sukhasaṅgraha* and then *lakṣaṇa* and *parīkṣā* will be explained respectively.

आत्मा संवित्प्रकाशस्थितिरनवयवा संविदित्यात्तशक्ति-
व्रातं तस्य स्वरूपं स च निजमहसश्छादनाद् बद्धरूपः
आत्मज्योतिःस्वभावप्रकटनविधिना तस्य मोक्षः स चायं
चित्राकारस्य चित्रः प्रकटित इह यत्संग्रहेणार्थ एषः ।

Ātmā saṃvitprakāśasthitiranavayavā saṃvidityāttaśakti-
Vrātaṃ tasya svarūpaṃ sa ca nijamahasaśchādanād baddharūpaḥ
Ātmajyotiḥsvabhāvaprakaṭanavidhinā tasya mokṣaḥ sa cāyaṃ
Citrākārasya citraḥ prakaṭita iha yatsaṅgraheṇārtha eṣaḥ. (330)

Ātmā is the *svarūpa* or the real nature of *Saṃvid Prakāśa. Saṃvit* is indivisible or integral. The group of infinite powers is His nature and He is bound due to the veiling of his absolute form. The emancipation takes place when He manifests His nature of Light by the process of appearance of that amazing state. Therefore in this chapter, this subject is discussed in brief.

मिथ्याज्ञानं तिमिरमसमान् दृष्टिदोषान्प्रसूते
तत्सद्भावाद्विमलमपि तद्भाति मालिन्यधाम
यत्तु प्रेक्ष्यं दृशि परिगतं तैमिरीं दोषमुद्रां
दूरं रुन्ध्देत्प्रभवतु कथं तत्र मालिन्यशङ्का ।

Mithyājñānaṃ timiramasamān dṛṣṭidoṣānprasūte
Tatsadbhāvādvimalamapi tadbhāti mālinyadhāma
Yattu prekṣyaṃ dṛśi parigataṃ taimirīṃ doṣamudrāṃ
Dūraṃ runddhetprabhavatu kathaṃ tatra mālinyaśaṅkā. (331)

False knowledge gives birth to sight-aberration like darkness. By the presence of it, the pure fullness appears as impure and incomplete. If we wipe out this distortion of darkness, how can be we afraid of the impurity!

भावव्रात ? हठाज्जनस्य हृदयान्याक्रम्य यन्नर्तयन्
भङ्गीभिर्विविधाभिरात्महृदयं प्रच्छाद्य संक्रीडसे
यस्त्वामाह जडं जडः सहृदयंमन्यत्वदुःशिक्षितो
मन्येऽमुष्य जडात्मता स्तुतिपदं त्वत्साम्यसम्भावनात् ।

Bhāvavrāta? haṭhājjanasya hṛdayānyākramya yannartayan
Bhaṅgībhirvividhābhirātmahṛdayaṃ pracchādya saṅkrīḍase
Yastvāmāha jaḍaṃ jaḍaḥ sahṛdayaṃmanyatvaduḥśikṣito
Manye'muṣya jaḍātmatā stutipadaṃ tvatsāmyasambhāvanāt. *(332)*

O group of matter! Since you are playing by veiling your Absolute form with numerous gestures by force in the hearts of beings, they who call you inert, are inert in themselves for they are ignorant but consider themselves as knowable. I feel, their inertness too is the seat of worship for the possibility of your ever-evenness.

इह गलितमलाः परावरज्ञाः शिवसद्भावमया अधिक्रियन्ते
गुरवः प्रविचारणे यतस्तद् विफलाद्वेषकलङ्कहानियाच्ञा।

Iha galitamalāḥ parāvarajñāḥ
Śiva sadbhāvamayā adhikriyante
Guruvaḥ pravicāraṇe yatastad
Viphalādveṣakalaṅkahāniyācñā. (333)

In the spiritual discourse of this precept, the teachers of *Śiva*-state, who are divorced from the impurities and the knowers of Light, are the only deserving beings (for they have attained the Grace). To request for the study of this precept to those who are devoid of the Grace and are failed to wipe out the impurities, is just like to pray for a dark spot, disrepute and loss.

Essence of some important terms

Anuttara : *Nāsti uttaraṃ yasmāt.* One than whom nothing is higher. This is different from '*amṛta*' in essence. This is beautifull, magnificant, dynamic and the bestower of eternal existence to '*jīva bhāva*'. This is an amazing state of ecstatic *bhāva*, where,

yatrāsti na bhayaṃ kincinna jarā vyādhayo'pi vā
na vighnā na ca vai mṛtyurna kālaḥ kalayecca tam.

i.e. no form of fear exists, no right of old age prevails, no possibilitiy of any disease, no obstructions, no any existence of death nor kāla is able to play anything.

That abiding state is the home of a '*jīva*', an empirical being, truly and finally. That is '*amā kalā*', the seventeenth *Śakti* aspect of '*amṛta*' (*kalā saptadaśī yāsāvamṛtākārarūpiṇī* : as told by Jayaratha, whose commentary '*Viveka*' is available on the Tantrāloka). In terms of principle, '*amā*' *kalā* form is that *Anuttara* principle.

This *bhāva* originates (manifests) from *visarga* (emanation, creation). The word for 'I' in Sanskrit is अहं (*aham*). 'A' (अ) and '*ha*' (ह) between themselves include all the letters of the Sanskrit language. 'A' (अ) represents *prakāśa* or *Śiva*, of the nature of the body as *anuttara*. 'Ha' (ह) represents *vimarśa* or *Śakti* (*Uma.* The light or splendour of *Śiva*. *Icchā śaktir umā kumāri* - Śiva sūtra.), indicative of the expansion of *Śakti*, the *bindu* (or dot). When two dots placed perpendicularly one upon the other after a letter, gives the sound '*ha*', is *visarga*. This *visarga* is not expressed as ह (ha) and full

of kalā. When this *visarga* (:) as *ḥ* joins the form of *anuttara* (a), that sounds as *hakāra*. This is the *śruti* of that joining *bhāva-saṅghatta, yāmala, ardhanārīśvara, tadubhaya, ubhaya*, coupling state. This *bhāva* manifests, *spandas* from *visarga* in the form of ecstasy. *Visarga* appears from *Anuttara* causes ecstasy, we can say in other words. Eternal joy or bliss is His nature. To express outwardly is His very desire. Thus, this is '*Anuttarāmṛta Kula*'. Hence this is the journey from '*ahaṃ*'(अहं) to 'aḥ' (अः)From individual (empirical) mind to Universal (rational, in terms of Kant) Mind. From *chitta* to *Citi*. From *nimeṣa* to *unmeṣa*. From 'a' (of *aum*) to *unmanā*. From *tirodhāna vyāpāra* or *svarūpa gopana kṛtya* to the *anugraha vyāpāra* or *svaprakāśa kṛtya* of *Parama Śiva*. From *saṅkoca* to *unmajjana* or *unmīlana*. (*Ucyate, vastuto'smākaṃ Śiva eva yathāvidhaḥ, svarūpagopanaṃ kṛtvā svaprakāśaḥ punastathā, śloka*-223). That amazing ecstasy is termed *cakitamudrā* in respect to a *śloka* from Vijñāna Bhairava-*Abindumavisargaṃ* (should be read as-Abindum avisargaṃ) *ca akāraṃ japato mahān, udeti devi sahasā jñānaughaḥ parameśvaraḥ.* If one recites the letter 'a'(अ) without '*bindu*' or '*visarga*' then, O goddess, *Parameśvara* - a magnificent torrent of wisdom appears suddenly. That is '*Udyamo Bhairavaḥ*' another Śiva sūtra. That means *Bhairava* is not exertion but sudden emergence (flash) of Light (consciousness). Śrī Abhinava Gupta uses an analogy for this sudden flash as *vidyullekhā* (lightning) in the form of '*Nartaka ātmā*' (another Śiva sūtra) in his prayer in 'the Tantrāloka'-

Naumi devīṃ śarīrasthāṃ nṛtyato bhairavākṛte,
prāvṛṇmeghaghanavyomavidyullekhāvilāsinīm.

In sounding 'a' with *visarga* i.e. aḥ, there will be exhalation (*rechaka*). Vijñānabhairava implies that the letter 'a' (अ) should be recited in a *kumbhaka* state i.e. in a state of the retentation of the breath as 'a' (अ) . The letter 'a' (अ) is the initial letter of the alphabet. It is the source and origin of all other letters. It is neither generated out of any other letter, nor is it dissolved in any other letter (i.e. consonant). A consonant can be uttered with the help of this vowel, prefix or suffix. It symbolizes *anuttara*, the absolute, the state which is beyond, the state in which *Śiva* and *śakti* are in indistinguishable unity. This is the state of the harmonious fusion of *Śiva-śakti*, *Śiva-śakti-sāmarasya*.

Tato'pi paramaṃ jñānamupāyādivivarjitam
Ānandaśaktiviśrāntamanuttaramihocyate.

Their also exists a knowledge which is absolute, ultimate and devoid of means etc. This rests in the *ĀnandaŚakti* (the power of ecstasy) and that is called *Anuttara*. **(Tantrāloka, chapter one, śloka 242).**

The *Anuttara* is the Absolute void is *Bhairava* who is beyond the senses and the mind.
Śikhipakṣaiś citrarūpair maṇḍalaiḥ śūnyapañcakam, dhyāyato'nuttare śūnye praveśo hṛdaye bhavet (Vijñāna Bhairava). The *yogī* should meditate in his heart on the five voids appearing in the circles of motley feathers of peacocks. Thus will he be absorbed in the Absolute void. This is actually the *samāveśa* of *anuttara śūnya* of the yogi in the *Bhairava* form. In Yoginīhṛdaya, in the seed syllable (*bījākṣara*) 'ह्रीं', there states the *bhāvanā* (creative contemplation) of six voids. The sixth void is the absorbtion in *Anuttara* state.

This is the *Paramaṃ Padaṃ*, the abide of *Viṣḥu* in vedic terms - *Tadviṣṇoḥ paramaṃ padaṃ sadā paśyanti sūrayaḥ, divīva cakṣurātatam* (Ṛgveda).

Citpratibhā: *Cit* is the Absolute, the consciousness that is the unchanging principle of all changes and *Pratibhā* is ever creative activity of consciousness or *Parā Śakti*. '*Prati*', in Sanskrit Grammer, as a prefix to verbs it means : back, in return, again, as a prefix to nouns not directly derived from verbs it means : resemblance.
Finally, '*Prati*' means *pratipam* i.e. contrary, in other words though known, now appearing as forgotten through delusion (*Pratīpamātmābhimukhyena jñānaṃ prakāśaḥ pratyabhijñā*, as Abhinav Gupta gives the exposition of *Pratyabhijñā*, in Īsvara-pratyabhijñā-Vimarśinī. Also in the first *śloka* of seventh chapter : *ya caiṣā pratibhā tattatpadārthakramarūrṣitā, akramānantacidrūpaḥ pramātā sa maheśvaraḥ*). In *Pratyabhijñā*, '*abhi*' means facing i.e. close at hand, '*jñā*' means illumination or knowledge. Hence *Pratyabhijñā* means re-cognition of the real self (*tasya Maheśvarasyapratyabhijñā*).Recognition, Resemblence, Re-collection. Nigama uses for this meaning the term '*abhijñā*'. In Pali, it is *paccabhijñā*. Sage Gautama uses the same term '*pratyabhijñā*' in his Nyāya sūtras. For this, Bhatṛhari uses the term '*sphota*'. '*Pratyavamarśa*', the word used from Nigama and Vākyapadīya to Abhinava Gupta (in *Ī.P.Vi.* '*Ahaṃpratyavamarśo yaḥ prakāśātmapi* vāgvapuḥ, first *śloka*, sixth chapter) is also close to it. We find a word in Greek Theatre, in the similar way i.e. Anagnorisis. *Pratyabhijñānaratnaṃ ca Rāmāyādarśayatkṛtī* (64/12, Raghuvaṅśam of Kālidāsa). *Pratibhāsa* is closed to *pratibha*, the reflection. What this implies is actually *Śāmbhava Yoga*

i.e. **1.** In which there is a sudden flash of the I-Consciousness of *Śiva*, **2.** In which all ideation ceases completely, **3.** Which occurs to those whose entire consciousness is absorbed in the inner *Bhairava* principle. *Pratibhāsa* means occurring to, flashing across, the mind at once (sudden), perception, *Udyama*, light, splendour, bright, luminous, *prajñā*. The light of *Śiva*. The *Śakti* of *Śiva*. The dance of *Śiva*. The *Icchā śakti* is *Pratibhā*. The reflection of *Śiva* is *pratibimba*.
Abhinava Gupta presents the analogy of 'the mirror of the city'. The city is *bimba*. Reflection of the city in the cosciousness (*svātantrya*) as mirror of *Śiva*, is *pratibimba*. Literally means, a flash of light, a revelation, characterized by immediacy and freshness. In āgama, it is known as *Parā Śaṃvit* or *Cit Śakti*. The *paśyanti* stage, *pratibhā* is *prajñā* in Nyāya-Vaiśeṣika and Vedānta, the *Ārṣa Jñāna*. The *Ṛṣi*, the seer. The self-revelation of the supreme *Śabda*. *Vimarśa*, Logos, *sphurattā, spanda, Svātantrya, Parāhantā, Aiśvarya, Citpratibhā. Anatacidrūpa, akrama. 'parā sā pratibhā devyāḥ param rūpaṃ mameritam'*(Tripurā Rahasya, *Jñānakhaṇḍa*). *Nāda*, the unbounded potency or basic continuum of power, condenses itself into dynamic point or centre, called *bindu*, the source of all manifestation. In the highest stage of manifestation, *Vācaka* (*śabda*) and *vācya* (*artha*) are one. Then there are six paths or steps (*adhvās*) of creative descent, the *ṣaḍadhvā*. First, the polarity of *varṇa* and *kalā*. Next the polarity of *mantra* and *tattva*, and then the polarity of *pada* and *bhuvana*. The triad (*trika*) *kalā, tattva* and *bhuvana* is called *deśādhvā* and the triad *varṇa, mantra* and *pada* is known as *kālādhvā*. *Varṇādhvā* is of the nature of *pramā* (the exact knowledge).It is the resting place of *prameya* (object), *pramāṇa* (means of

knowledge) and *pramātā* (experient). *Citpratibhā* means the desire of *Caitanya*, the Absolute, gives rest to *pramātā Śiva* in the form of *pramiti*. *Pramātā, pramāṇa* and prameya are the *śūlas* of *Śiva*, called **triśūla**, where appears the lotus on which rests *Citpratibhā*. She is *Parāvāk, Sarasvatī, Vimalakalāśrayā* (here *kalāśraya* and *kalāśrayā* are same). While starting this *grantha* 'the Tantrāloka', Abhinava Gupta bows down to this deity, *sṛṣṭi mahājananī*, his mother, the divine mother (the Mother Nature, in the words of Śrī Aurobindo), the Mother of all *pramātās*, of all empirical individuals, reflects Her Light to all as *Citpratibhā*.

Sadāśiva: This *tattva* may be said to be the first principle of manifestation. Out of the *Śiva-sakti* state, emerges *Sadāśiva tattva,* where consciousness is of the form,
'I am This'.'I' is the *ahantā*, the Divine Experient. 'This' is *idantā*, the total universe. The entire universe is *Saṃsāra- Saṃsarati iti saṃsāraḥ* i.e. 'that which is always on the move', that which is continuous 'process'. Etymologically the word saṃsāra also means 'wandering through'. This is viṣ, poison, because 'this', *idantā, saṃsāra* separates us (*viṣnāti*, to separate) from *Śiva*. This *saṃsāra* is mind, thought-construct, *vikalpa*, the dichotomizing activity of mind, thought (in the words of J. Krishnamurthy), empirical individual, thought gives the delusion (sense) of thinker, thought is thinker (J. K.), *mala, jīva, sakala pramātā* (in all seven pramātās viz. Śiva, *Mahāmantreśa*, *Mantreśa, Mantra*, *Vijañākala*, *Pralayākala* and sakala, in which *Mahāmantreśa* or *mahāmantreśvara* is *Sadāśiva*). Saṃsāra creates the personal nature of an aspirant unlike to *Śiva* nature. This is *āveśa* which identifies (not

unites because here an aspirant simply re-cognises his *Śiva* nature which he has forgetten. He has not to unite with Śiva. He is Śiva) the aspirant with *Śiva* by disappearing the personal nature or *saṃsāra*. As Abhinava Gupta states and clears in the verse 173 (*āhnika* one, the Tantrāloka), *āveśa* means the subordination or disappearance of the personal nature of the aspirant and his identification with the divine nature of *Śiva- Āveśaśca asvatantrasya vatadrūpanimajjanāt*... This is *Samāveśa*. *Sam-ā-viś*, meaning to enter into, mergence or identification (of the individual self with the Universal Self, of the *citta* with the *citi*, the Highest Lord, the *Parama Śiva*). In this state, the *śuddha vikalpa* 'I am *Śiva* and this world is nothing but the splendour of my own self (*viśvāhantā bhāva*)' merges into śuddha *adhvā, Sadāsiva*, the everbenevolent, the *sādākhya tattva* (*sat ākhyā yataḥ*). That the *viśvottīrṇa* (transcendent) is *viśvāhantā* (emanant). The emanant is *vimarśa* or *spanda* or *śakti* of the transcendent, *Parama Śiva*. The splendour of *Parama Śiva*. A movement proves and indicates the existence of a being. Movement (immoveable as J.K. states) is *Śakti* and the being (i.e. Absolute) is *Śiva*. One can not enter into the state of *Śiva* or *Bhairava* without the door or mouth which is *Śakti* or *Bhairavī*, as *Bhairava* puts forward the truth of the essential nature (*svarūpa*) of *Bhairava* while answering *Bhairavi*, who presents eight forms by asking, which is the true form of *Bhairava* (in Vijñāna Bhairava). *Bhairava* replies, the *Parā Śakti* herself is the *mukha* or *dvāra* of *Bhairava*. Now, *Bhairavī* and *Bhairava, Śakti* and *Śiva*, are created by *Sadaśiva* as the questioning mind and the answering mind (as explained by M. M. Gopinath Kaviraj ji). Questioning mind is aspirant, *jīva bhāva*, Arjuna, Naciketā, Yama, Nārada,

Maitreyī and answering mind is God, *Śiva bhāva*, Kṛṣṇa, Yama, Yudhiṣṭhira, Mataṅga and Yājñavalkya respectively. If *Śiva* or *Bhairava* answers, it is *Śaivāgama*, if *Śakti* or *Bharavi* answers, it is *Śāktāgama* and, if *Vāsudeva* answers, it is *Pāncarātrāgama*. And this happens due to *Sadāśiva*.

Glossary of Technical terms

A (अ)

A : Short form of anuttara, symbol of Śiva.

Agni : Fire.

Agniṣṭoma : Consecration of fire (one can go through the sixth praśna of Baudhāyana - śrauta - sūtra).

Advaya : Without a second, unique, sole.

Adhvan : The same 'adhvā' according to *puruṣa* and *vacana* in Sanskrit Grammer. One can consult the verse 87 of Ratnatrayaparīkṣā of Śrīkaṇṭhasūri in 'Aṣṭaprakaraṇam'.

Adhvā : Course or path. There are two groups of adhvā. Deśādhvā (kalā, tattva,bhuvana) and Kālādhvā (varṇa, mantra, pada). Deśādhvā is Prakāśa and Kālādhvā is Vimarśa. Śuddha adhvā is the intrinsic course, the supramundane manifestation. Aśuddha adhvā is the course of mundane manifestation.

Adhiṣṭhāna : Substratum, support.

Anacka : Sounding the consonants without vowels, concentrating on any mantra back to the source where it is unuttered.

Anirvacanīya : Unutterable, indescribable.

Anugraha : Grace.

Anuttara : The Highest, the supreme, Parama Śiva, the Absolute, one than whom nothing is higher, the vowel 'a'.

Anupāya : spontaneous realization of Self without any special effort.

Anumāna : Inference.

Aṇu :	One who breathes, the jīva, the empirical individual, the limited, conditioned, the experient whose predominant nature is the empirical mind.
Apāna :	The vital vāyu that goes in downwards, the inhaled air.
Ajñāna :	The Primal limitation, mala, ignorance (not the absence of knowledge).

Ā (आ)

Ātma-vyāpti:	Realization of the Self without the realization of all-inclusive Śiva-nature.
Ātma-viśrānti :	Resting in the self.
Ādi koṭi :	The first edge or point i.e. the heart from which the measure of breath is determined.
Ānanda :	Bliss, the nature of Śakti, the essential nature of Parama Śiva along with Cit, the letter 'a'.
Ānanda-upāya:	Realization of Śiva-nature without any yogic discipline. Also known as Ānanda Yoga or Anupāya.
Ābhoga :	Expansion. Camatkāra or spiritual delight.
Āmarśa :	Self experience.
Āveśa :	Entry, absorption.
Āsvāda :	Taste.
Ākṣepa :	Superimposition.

I (इ)

Icchā :	Will, the letter 'इ' (i).
Icchā upāya :	Śāmbhava-upāya, also known as ichhāyoga.
Icchā-Śakti :	The inseparable innate Will Power of Parama Śiva, the inward state of Parama Śiva in which Jñāna and Kriyā are unified, the predominant aspect of Sadāśiva.

Idantā :	This-consciousness, objective consciousness.

Ī (ई)

Īśvara-tattva :	The fourth tattva, counting from Śiva. Jñāna is predominant in this tattva.

U (उ)

Uccāra :	Holding the mind at rest on prāṇa. A particular technique of concentration on Prāṇaśakti under Āṇava upāya.
Utkrānti :	Going up or out. Departure.
Uḍāna :	The vital vāyu that moves upwards.
Uddeśa :	Statement, illustration
Udyama :	The sudden spontaneous emergence of Supreme I-consciousness.
Unmeṣa :	Opening of the eye. The externalizing of Icchā Śakti, the start of world-process. Representing the letter 'u'
Unmanā :	That which transcends manas. This Śakti is amātra, measureless and beyond time.
upadeśā :	The first uccāraṇa by a sage.
upamāna :	Comparison, Resemblance
Umā :	The Icchā Śakti of the Supreme. U=Śiva, mā=Śakti, the Śakti of Śiva. Light or splendour of Śiva.

Ū (ऊ)

Ūrmicakra :	A form of Saṃvit for worship.

Ka (क)

Kañcuka : The coverings of Māyā. Throwing a pall over pure consciousness (Śuddha Saṃvid) and thus converting Śiva into jīva.

Karaṇa : The means of jñāna and kriyā. One of the āṇava upāyas in which the aspirant contemplates over the body and the nervous system as an epitome of the cosmos.

Kalā : Part. Particle. Aspect. The Śakti of consciousness by which all the thirṭy - six principles are evolved

Kā (का)

Kālāgni : A particular Rudra in Nivṛtti Kalā.

Kāla-adhvā : Varṇa, mantra and pada.

Ku (कु)

Kula : Śakti manifesting herself in 36 tattvas.

Kra (क्र)

Krama : Realization of self by means of Kriyā Yoga.

Kriyā Yoga : Āṇava upāya, also known as Kriyopāya.

Kriyā Śakti : The power of assuming any and every form.

Kha (ख)

Khecarī : Sub-species of Vāmeśvarī Śakti, connected with the pramātā, the empirical self. Khecarī is one that moves in *Kha* or the vast expanse of consciousness.

Ga (ग)

Granthi : Psychic Tangle, psychic complex. Bondage cosntituted by the modified thoughts.

Ca (च)

Cakra : The group or collective whole of Śaktis.

Cakreśvara : The master or lord of the group of Śaktis.

Cit : The Absolute, foundational consciousness, the consciousness that is the unchanging principle of all changes.

Citta : The limitation of the Universal Consciousness manifested in the individual mind, the mind of the empirical individual.

Citi : The cosciousness-power of the Absolute that brings about the world-process.

Cidānanda : The nature of ultimate Reality consisting of consciousness and bliss, the sixth stratum of ānanda in uccāra yoga of āṇava upāya.

Caitanya : The foundational Consciousness which has absolute freedom of knowing and doing of jñāna and kriyā śakti.

Jī (जी)

Jīva : The individual soul, the empirical self.

Jīvanmukta : The liberated individual who while still living in the physical body is not conditioned by the limitation of his subtle and gross constitution and believes the entire universe to be an expresson of Śiva or his highest self.

Jīvanmukti : Experience of liberation while still living in the body. (Actually it is not experience but experiencing, as J. Krishnamurthy used to coin).

Ta (त)

Tattva : Thatness, principle, reality, the very being of a thing.

Tri (त्रि)

Trika : The system of philosophy of the triad- Nara, Śakti and Śiva or para, the highest, concerned with identity- Prakāśa, Vimarśa and their sāmarasya, parāpara, identity in difference- icchā, jñāna and kriyā, and apara, difference and sense of difference.

Di (दि), Dī (दी), De (दे)

Dikcarī : sub-species of Vāmeśvarī, connected with outer senses.

Divya mudrā : Khecarī mudrā.

Dīkṣā : The gift of spiritual knowledge, the initiation ceremony pertaining to a disciple by which spiritual knowledge is imparted and the residual traces of his evil deeds are purified.

Deśa adhvā : kalā, tattva, and bhuvana.

Nā (ना)

Nāda : The first movement of Śiva-śakti towards manifestation, the unstruck sound experienced in

suṣumṇā, when Śakti fills up the whole universe with Nādānta, she is designted as Nāda. This is also Sadāśiva tattva.

Ni (नि)

Nimeṣa : Closing of the eye-lid, dissolution of the world, the involution of Śiva in matter.

Nirvikalpa : Devoid of all thought-construct or ideation.

Pa (प)

Pañcakṛtya : The ceaseless five-fold act of Śiva-manifestation, maintenance of manifestation, withdrawal of manifestation, veiling of Self and Grace (sṛṣṭi, sthiti, saṃhāra, vilaya and anugraha respectively), ābhāsana-rakti-vimarśana-bījāvasthāpana and vilāpana.

Pañca-śakti : The five fundamental śaktis of śiva- Cit, Ānanda, Icchā, Jñāna and Kriyā.

Pati : The experient of Śuddha adhvā, the liberated individual.

Para : The highest, the Absolute.

Para Pramātā : The highest experient, Parama Śiva.

Param Śiva : The Highest Reality, the Absolute.

Parāpara : The intermediate stage, unity in diversity.

Parāmarśa : Seizing mentally, experience, comprehension, remembrance.

Parāvāk : The vibratary movement of the Divine Mind that brings about manifestation, Logos, Cosmic Ideation.

Parāśakti : The highest Śakti of the Divine, Citi, Parāvāk

Parīkṣaṇa : Test, examination.

Paśu : The empirical individual bound by avidyā or spiritual nescience.

Paśyantī :	The divine view in undifferentiated form, Vāk śakti, ready to create in which there is no difference between vācya (object) and vācaka (word).
Pāśa :	Bondage.
Pūrṇāhantā :	The perfect I- cnsciousness, non-relational I-consciousness.
Prakāśa :	Light, the principle of self revelation, the principle by which every thing also is known.
Prakṛti :	The source of objectivity.
Pramāṇa :	Knowledge, means of knowledge.
Pramātā :	Knower, subject, experient.
Prameya :	Known, object, object of knowledge.
Pratibhā :	Ever creative activity of consciousness, the spontaneous Supreme I-consciousness, Parā Śakti.
Pratyakṣa :	Perceptible, perception.
Pratyāhāra :	Withdrawal of the senses from their Objects.
Pralayākala :	One resting in Māyātattva, not cognizant of anything, cognizant of śūnya or void only.
Prācya :	Foremost
Prāṇa :	Vital power, vital energy, life energy.
Prāṇa-bīja :	The letter 'ha'.
Paunsna jñāna :	Ultimate knowledge of Puruṣa.
Pauruṣa ajñāna :	The innate ignorance of Puruṣa regarding his real Self.
Pauruṣa jñāna :	Knowledge of one's Śiva nature after the ignorance of one's real Self has been eliminated.

Ba (ब)

Bindu :	The compact mass of śakti gathered into an undifferentiated point ready to create, undivided Light of Consciousness.

Bīja: The active light of the highest Śakti which is the root cause of the universe.

Baindavi kalā : Svātantrya śakti, it is that freedom of Parama Śiva by which the knower always remains as the knower and is never reduced to the known.

Bauddha ajñāna : The ignorance inherent in Buddhi by which one considers his subtle or gross body as the self on account of aśuddha vikalpas.

Bauddha jñāna : Considering oneself as Śiva by means of śuddha vikalpas.

Bha (भ)

Bhāvanā : The practice of contemplating or viewing mentally oneself and everything else as Śiva, jñāna yoga, Śakta upāya, creative contemplation, apprehension of an inner, emergent divine consciousness.

Bhuvana adhvā : The third spatial existence, namely world. There are 108 bhuvanas, according to Abhinava Gupta.

Bhūcarī : Sub-species of Vāmeśvari, connected with the bhāvas or existent objects.

Bhoktā : Experient.

Ma (म)

Madhyadhāma : The central nāḍī in the prāṇamayakośa, also known as brahmanāḍī or Suṣumnā.

Madhyamā : Sabda in its subtle form as existing in the antaḥkaraṇa prior to its gross manifestation.

Mantra : For Deva, it is mantra and for Devī, it is mahavidyā. It is called mantra, because it induces manana or reflection on the Supreme and it provides trāṇa or protection from the whirlgig of trans-migratory life (mantra = man + tra, nirukti).

Mantreśvara :	The experient who has realized Īśvara tattva.
Mala :	Dross, limitation, ignorance that hampers the free expression of the spirit.
Maheśvara :	The highest lord, Parama Śiva.
Mātṛkā cakra :	The group of Śaktis pertaining to Mātṛkā.
Māyīya mala :	The limitation due to Māyā which gives to the soul its gross and subtle body, and brings about a sense of difference.
Mālinī :	Śakti of letters which holds the entire universe within itself and in which the letters are arranged in an irregular way from 'na' to 'pha'.
Mudrā :	Mud (joy) + ra (to give).

Ya (य)

Yajña :	Sacrifice, Sacrificial rite.

Va (व)

Vikalpa :	Difference of perception, an idea as different from another idea, ideation, thought-construct.
Vikalpa (Śuddha) :	The fixed Idea that I am Śiva.
Vijñānākala :	The experient below Śuddha Vidyā but above Māyā who has pure awerness but no agency. He is free of Kārma and māyīya mala but not free of āṇava mala.
Vimarśa :	Self-consciousness or awareness of Parama Śiva full of jñāna and kriyā which brings about the world-process.
Viśvottīrṇa :	Transcendent.
Visarga :	Emanation.
Vedaka :	Experient.
Vedya :	Object

Śa (श)

Śakti-Cakra : The group of the Twelve mahākālīs.
Śakti tattva : The vimarśa aspect, the second of the 36 tattvas.
Sakti-pañcaka : The five foundational śaktis of Śiva, viz., cit, ānanda, icchā, jñāna and kriyā.
Śakti-pāta : Descent of Śakti, divine grace by which the impirical individual turns to and realizes his essential divine nature.
Śākta-samāveśa : Identification with Supreme Cosciousness by means of Śākta-upāya.
Śāmbhava upāya : Sudden emergence of Śiva-consciousness without any thought-construct (vikalpa) by a mere hint that one's essential Self is Śiva, also known as Śāmbhava Yoga or Icchopāya or Icchā-Yoga.
Śāmbhava-samāveśa : Identification with Śiva without any thought-construct born out of profound insight or Śāmbhava upāya.
Śiva : The good. Prakāśa.
Śiva(parama) : The Absolute.
Śuddha Vidyā : The fifth tattva, counting from Śiva.

Ṣa (ष)

Ṣaḍadhvā : The six forms of manifestation- Three on the subjective side and three on the objective side.

Sa (स)

Saṅkoca : Contraction, limitation.
Sandhāna : Uniting. Joining. Union.
Sthāṇu : Firm, fixed, unmovable.
Saṅghatta : Meeting.

Saṃvit :	Supreme consciousness in which there is complete fusion of prakāśa and vimarśa. Jñāna śakti. Svātantrya śakti.
Saṃvit-devatā :	From the macrocosmic point of view Saṃvit-devatās are khecarī, gocarī, dikcarī and bhūcarī. From the microcosmic point of view, the internal and external senses are said to be saṃvit-devatā.
Sakala :	All limited experients.
Sadāśiva :	Sādākhya tattva, the third tattva, counting from Śiva
Samāveśa :	Being possessed by the Divine, absorption of the individual cosciousness in the Divine.
Savikalpa jñāna :	Knowledge which is acquired through the judgement of Buddhi.
Sāyujya :	The state in which the aspirant realizes identity with the Divine in the midst of difference.
Sthāna-Kalpanā :	A mode of āṇava upāya concerned with concentration of external things.
Sphurattā :	Gleam, a throb-like gleam of the absolute Freedom of the Divine bringing about the world-process, Spanda
Svacchanda :	the absolutely Free Being, Śiva, Bhairava.
Svarūpa :	Essential Nature.
Svasaṃvedana :	An intuitive apprehension of oneself without the aid of internal and external sense.
Svātantrya :	Absolute Freedom of will, Vimarśa śakti.

Ha (ह)

Ha :	Symbol of Śakti or divine power.

Index to Important Sanskrit technical words

For this Translation, the Sanskrit text is selected from 'The Kashmir Series of Text & Studies' (no.23 to no.58, āhnika one to āhnika thirty seven), edited with notes by Mahāmahopādhyāya Pandit Mukund Rām Shāstri and Pt. Madhūsudan Kaul Shāstri, Printed at the Indian Press, Allahabad and 'Nirnaya Sagar' Press, Bombay, Published in 1918, 1933 respectively. We have three other versions of the same work available in the market but, (1) we do not find verse 76 (of āhnika one) in the precept pub. from ChowkhambaVidyabhawan,Varanasi 2002, (2) we don't find verse 58 (of āhnika one) in the precept pub. by Acharya Krisnanand Sagar, Gujrat, 1984 and (3) this is one complete verse:

Viśvākṛtitvāccidcittadvaicitryāvabhāsakaḥ,
tato'sya bahurūpatvamuktaṃ dikṣottarādike.

But in the precept pub. from Sampurnanand Sanskrit University, Varanasi, 1992, 2000, this verse is presented in two verses-verse 61 and verse 62, with two doubtful verses, verse 56 and verse 223.

Gautam Chatterjee, well-known writer, has a lineage of Pt. Ishvara Chandra Vidyasagar, with deep Sanskrit tradition and has been a close associate of Thakur Jaidev Singh. His two books (collection of plays), related to Kashmir Shaivism, have already been published. At present, working on the inter-influence of Indian Clasical Music and Agam. 'Re-cognition of an Actor' is his forthcoming book.

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